The RELIEF SOCIETY Magazine

Volume XXI JANUARY, 1934 No. 1

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Organ of the Relief Society of the Church of
Jesus Christ of Latter-day Saints

VOL. 21 JANUARY, 1934 No. 1

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Compensation

By Ella J. Coulam

There's a melancholy feeling
When the frost is in the air,
And old Winter blows a chilling blast
Down the winding stair.
There's a feeling of resentment
When the flowers all must go
And verdure seems to cuddle
Under downy puffs of snow.

But when, on winter evenings
We sit around the grate
And each one tells a story
Or a joke on Bob or Kate,
The family ties seem stronger
And we banish worldly care;
There's a feeling of contentment
When we join in family prayer.

And in the joy of Yuletide,
With its wealth of Christmas cheer,
It seems there never was a time
Or season quite so dear.
The air is charged with laughter
As we gather round the tree;
There's a happy good-will feeling
As the bells ring out in glee.

And when the New Year enters
On a stage of ice and sleet,
There's a happy, buoyant feeling
As we hurry down the street.
For just around the corner
We hear a robin sing;
There's a hopeful kind of feeling
When we know 'twill soon be spring.

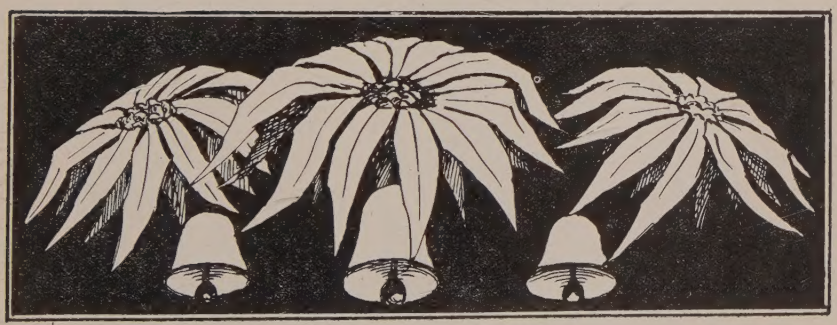
Accounts

By Josephine Gardner Moench

Can we balance our give and receive accounts
In an honest and generous way?
Can we always remember the things we accept
As well as the things we repay?

Do we think of the kindness our neighbor has shown
When sickness or death came our way,
As well as the harsh word she might have let slip
In a moment of anger one day?

Can we view with a conscience unbiased and clear
What was said in the heat of the fray?
And hard though it be, can we balance it up
In an honest and generous way?



THE FIRST SNOWFALL, TIMPANOGOS IN THE BACKGROUND

The
Relief Society Magazine

Vol. XXI JANUARY, 1934 No. 1

An Immigrant Mother and Her Son

By Adah Roberts Naylor

Chapter I

HER name was Ann Everington, and her home was in Norfolk, England. She was very fair—blue eyes set far apart—light hair with glints of gold, and the fresh complexion of a young English girl. Since her parents were both dead she supported herself by working in a shop where she trimmed hats, and did fine "stitching" for the grand ladies of the countryside.

The Everingtons had lived for many generations in Norfolk. They were of Anglo-Saxon descent, and there was in Ann much of the somber seriousness of that race. It was her nature to be studious and in her spare moments she read the books that were to be had, and gave much thought to the meaning and purpose of life.

When she was twenty-one, she met a young blacksmith,—Ben Roberts by name. He had a sunny, genial nature, was dark and tall—proud of the fact that he measured six feet one in his stocking feet. There was something about his light hearted, easy-going ways that attracted Ann, and he in turn loved her for her high ideals, her ambitions, her serious-mindedness, and her gold hair. The following year, June 15th, 1848, they were married, but unfortunately the "story book ending" cannot be recorded—they did not live happily ever afterwards. Their aims, their desires, the things they asked of life were too divergent, and there was ever with them a fierce economic struggle.

THE first child was a son, and named for his father, Ben Roberts—but he lived only a few months. Then two daughters were born. The elder was given the name of Mary and the younger one they called Annie. With her growing family Ann felt the need of establishing a home—an abode that would be something more than a shelter. She had an abhorrence of the cheap and the shoddy and she longed to surround her children with an atmosphere of the permanent—of the lasting things of life. But this desire seemed far beyond their reach, Ben was often out of work and they were forced to move from place to place living wherever employment could be found.

IN order to augment their uncertain income, Ann took in fine sewing for the English gentry, and often in the evening she would walk several miles to deliver a "finished piece." One night as she passed through the streets she was attracted by a gathering of people on one of

ANN EVERINGTON ROBERTS

the busy corners. A man was singing in a clear tenor voice, the song ended, and Ann paused a moment; he was speaking of America. "A land blessed above all other lands"—"A land of liberty—Where Zion is to be built in the tops of the mountains"—"A Zion unto which all peoples shall gather." She stopped for a while and listened and then passed on, somewhat troubled in her mind about "the gathering of Israel" which the speaker had described. She sat up late that night reading her Bible, and pondering in her heart the words she had heard.

The next evening Ann made herself ready and went out in search of the street preacher. This time she waited until he had finished speaking, then talked with him, and obtained some of his literature which she carried home and carefully studied. She tried to interest her husband in this new faith—this new Zion—this new-old gospel of the brotherhood of man, but he would listen to none of it. And so it was that she went alone and was baptized a member of the Church of Jesus Christ of Latter-day Saints.

IN 1857 at Warrington, a second son was born. The father chose the name of Henry for him, and Henry he was christened, but Ann

took him secretly to the Missionaries and had him blessed Brigham Henry Roberts in honor of the great Mormon leader whom she had come to so ardently admire.

ANN was everything that she was with all the intensity of her deep strong nature, and so she became a Latter-day Saint with all her mind, with all her heart, and with all her soul. Her constant prayer was that her husband would be converted. Finally swept along by her enthusiasm he was baptized, but he was ever luke warm, and took no part in the activities of the Branch of the Church of which they were members.

BEN was an expert horseshoer, and sometime previous to his baptism he had attached himself to the stables of an English nobleman, who had a string of horses that were exhibited at the Fairs and the race-tracks. There was always drinking and gambling at the Races and Ben fell in with a rough crowd. His work took him away from home a great deal of the time and Ben often failed to send his pay check to the little family.

And now a third son came—Thomas, and there was within Ann an insatiable desire to go to America—to take her little brood to Zion where they would be numbered among the "chosen people," and her sons would have the opportunities of a new land. But Ben refused to consider such a move and the breach grew wider and wider between them.

After an absence of several months, Ben sent Ann a sum of money. She decided to use this money as part payment on her passage to Utah. The decision was made hurriedly, as it was now April and the last company of Saints to leave that year were to sail May 2nd. It took more than five mosths to reach Utah and the trek across the plains had to be made before the cold weather began.

It was impossible for Ann to take her entire family with her. Mary, now twelve years old, was left in the care of some distant relatives by the name of Pie, who operated a factory where china was burned and decorated. It was agreed that she should work as an apprentice for her board and keep. A Brother and Sister Tovey had recently joined the Branch, coming up from Scotland where they had "embraced" the gospel. Little was known about them but Ann felt that anyone who had become a Latter-day Saint was to be believed in and trusted, and so it was that she left behind, in charge of this couple, her five year old son Henry. Annie and Thomas the baby she took with her.

IT was a long hard journey—many weeks on a sailing vessel, where the baby contracted "Ship fever"—then torturous days in railroad cars, and then the long tramp across the plains. Little Thomas was very ill now—wasted away by the fever to almost a skeleton. Ann carried him in her arms as she trudged along beside the covered wagon train. Before she reached the mountains he died, and for the first time, Ann's all but dauntless courage failed her. She could not endure the thought of placing in the ground the body of the little son for whom she had visioned so splendid a future. It was Horten Haight, Captain of the Company, who came to her rescue. taking from his wagon a wooden bread box he improvised a coffin, and helped Ann prepare the tiny body for burial. A simple service was said over the little grave, and with leadened feet and a heavy heart she continued the journey.

UPON reaching Utah Ann went immediately to a small settlement eight miles north from Salt Lake City, known as Bountiful. Here she had friends—Saints she had known in England—and here she opened a shop where she made hats and did sewing and tailoring; hoping thereby to not only support herself and daughter Annie, but to accumulate enough money to bring her children to Utah.

ANN had a keen appreciation of the beautiful, a fine artistic sense of line and color, and a love of the nice things of earth. Poverty she had endured, but the crudeness of life in this mountain village often appalled her. It was a painful thing —this slow process of a people from an old civilization taking root in a new land.

ANN was blessed with an abundance of vitality and she worked early and late, often sewing far into the night, in her struggle to get warm clothing, bedding and money enough to send for the children, but nearly three years had passed before Ann had accomplished her purpose. The clothing and bedding were sent to New York, the money to England, and Mary now a girl of fifteen was prepared for the journey, but no trace of the boy Henry could be found.

And so it was that a great search was set up in the Branches of the Mormon Church throughout the British Isles.

II

THE TOVEYS, tireing of the restrictions placed on them by the teachings of the Church, appeared shortly after Ann left England, taking the boy Henry with them. Their sole earthly belongings were a violin, a Bible and a bundle of clothing. It was Summer time and on foot they went through the green lanes of England. They worked a little at odd jobs and begged, and at night they slept huddled together under the hedges. But when cold weather came they sought the cities where shelter could be had at low cost, and where Mr. Tovey, who was a stonecutter by trade, would sometimes find employment.

BOTH Mr. and Mrs. Tovey were given to drink and many hours were whiled away at Taverns where Mr. Tovey played his violin and Mrs. Tovey sang in a cracked voice, in return for which they were given free drinks and sometimes food. They taught Henry a number of old English ballads, and he would stand on a table and entertain the patrons by singing in a sweet childish treble, afterwards passing his hat for pennies. One day some soldiers noticing the splendid rhythm of the lad suggested that he would make a good drummer boy for the army.

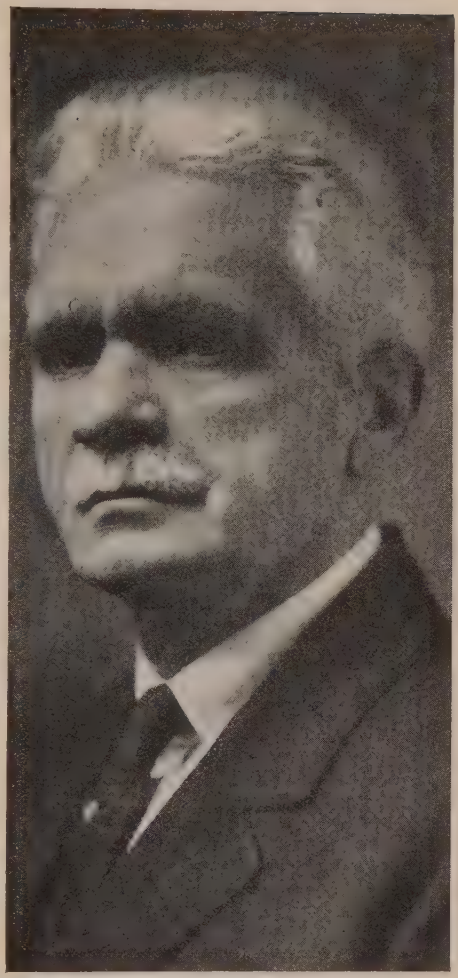
When Henry was seven the Toveys, who had now changed their name to Gaily, quarreled seriously and decided to separate. Mrs. Gailey, Henry learned from their conversation, wanted to join a brother who had recently finished a term in prison, and Mr. Gaily not wishing to be encumbered with a small boy and evidently remembering the comment of the soldier, took him to near by Barracks where he was accepted as a drummer boy in the British Army. Measurements were taken for his uniform, and Mr. Gaily was to return with him the following day, but that night as Henry slept his Mother's face appeared before him. She was weeping and the promise he had made at their parting flashed into his mind—"Promise me," she

had said, "that if I am unable to send for you, that you will, when you grow to be a man go to Utah." The dream awakened him and something within him said, "if you serve in the army you will never get to Utah." He got up quietly and taking his clothing in his arms crept down the stairs and out into the dark street. He stopped to dress, and then started on his pilgrimage back to Thorpton where he thought he could find the Elders who had known his mother.

FOR many weeks he wandered about eating when he could find food and sleeping with other street urchins in empty boxes and doorways. He inquired everywhere for Mormon Elders, but no one seemed to have heard of them, and so overcome by loneliness and longing for the healing influence of the familiar he retraced his steps back to where he had lived with the Gaileys. They welcomed him back and life for him settled back into the old groove.

ANN EVERINGTON had been in America four long years, and Henry had passed his ninth birthday when the Elders found him. He was a sturdy lad like his mother in appearance—the same clear blue eyes with the wide setting, the same fine head line, and the same air of serious earnestness. He could neither read nor write, nor did he know the letters of the alphabet, but necessity had made him a keen observer, and he was far older than his years. He joined his sister Mary at Liverpool and late in April, 1866, they set sail for America.

MUCH could be told of that long journey. Of the wonderful weeks at sea, where the boy made fast friends with the sailors, and so spent all of his waking hours on deck, and where to his great delight one of the sailors tattooed a blue anchor on his right forearm. There were the days at Castle Gardens and more days in dirty crowded railroad cars that carried them to the middle west, but it was when they reached the plains that a new world opened up to the lad. There were the great stretches of land, and a sky that met the land at its outer rim—he loved to lie flat on his back, to feel the broad earth under him, and



BRIGHAM HENRY ROBERTS

watch the wind blow the prairie grass that stretched out miles and miles before him. The wagon train with its drivers, its confusion and noise was a constant delight to him—and there was the campfire when the dark closed in around them.

He slept with the other men and boys under the wagons, shivering in the cold because the bedding sent by his mother had been lost, and the only covering he had was the flannel petticoat of his sister that was dropped down to him when she went to bed inside the wagon. He was up early and out to the campfire to warm himself, he liked to watch the sun pulling itself up over the edge of the earth, its coming meant warmth and comfort.

During the day he made tours of inspection that often led him far afield. Once he was left behind and forced to swim the Missouri River before he could rejoin the wagon train. It was there that he lost his coat and shoes—a loss that filled him with a sad foreboding. He had lovely remembrances of his mother. Her clothes made by herself often from cast off garments of her rich customers, had a line and a style that gave her a fine appearance, and Henry thought her very beautiful. He remembered her exactitude about clean hands, well brushed hair, and neat clothing, and the sight of his bare bruised feet made him miserable. Then one evening a kindly providence came to his rescue. Along the trail they came upon a cluster of log cabins that had been burned, and were still smouldering. Henry stayed behind to investigate—sticking out between two burned logs, were the charred legs of a man, and on those legs were a practically new pair of shoes. He pulled and tugged until the shoes were free from the dead feet, then running swiftly he caught up with the train and climbing quietly into the back of a provision wagon, he hid his precious find against the time when he should meet his mother—A great burden had been lifted from his heart.

IN October they reached the "Valley." As the long wagon train slowly wended its way through Immigration canyon, Henry hurried ahead and climbing to a high cliff, caught his first glimpse of Zion. There was the great dead sea basking in the rays of the setting sun—to the right was the small city, snuggled up against the mountains, and to the left were the green cottonwoods. It seemed a small world to the boy who had already seen so much.

The wagons rolled into the city streets, and at last the great moment had come. The lad rushed to the provision wagon where his treasure was hidden. They were a man's shoes, much too large for him—but they were shoes, and slipping his bruised and swollen feet into them, he marched at the head of the procession up Main Street to the Tithing Office where his mother awaited him.

New Year Call

(A Monologue)

By Estelle Webb Thomas

WHY, how-do-you-do, Mary! How fresh you look! How do you do it? Such a bitterly cold day, too! I haven't ventured to put my nose out of the door today, this fire looks more attractive than calling, to me, and I'm so fagged out after the holiday, always, that I can

hardly exist! Terrible bore, aren't they?

"Oh, you like them! Well, you certainly must have more pep than I have—or fewer friends! I believe if I have to entertain another guest or go to another party, it will simply slay me!

"Oh, yes, the presents *are* nice! Did you get many, this year? Draw your chair up to the fire and I'll show you mine.

"This bathrobe and slippers are John's gift. Original, isn't he? I told him if he couldn't do better next time, he could just give me a check. I could surely find something I'd like! And I gave him the *loveliest* silver service, just the thing for a formal dinner!"

"Those pillow slips are from Ethel. I wonder if she thinks I can't recognize cheap, machine-made embroidery, when I see it! My gift to her cost easily five times as much! The *beautifulest* hand-drawn collar and cuff set!"

"That's from Gladys. Hold your nose! *When* did Gladys ever know me to use such cheap perfume! But I'll get even with her! I'll send it back to her next year!"

"Those guest towels are from Elinor. They are *really* rather nice—but do you know where she got them? They are *precisely* the same, box and all, that her rich aunt in Chicago sent her last Christmas! I suppose she doesn't remember showing them to me! Of course, it wouldn't realy matter, but you can't tell me they haven't been used and laundered at least half a dozen times!"

"Just look at these statuettes from Sue! Doesn't she know those things went out with tidies? But I suppose if one can pick up a bargain at the five-and-ten, it doesn't pay to turn it down!"

"Sam sent this book. You'll notice he waited till it got into the popular edition so it wouldn't cost so much! And it's by *his* favorite author, though he knows I *abhor* the man! He'll be over to borrow it in a day or so—save buying for himself, you see!"

"And what do you think! Clara merely sent a card! Oh, I know they lost everything this year, but when she remembered that my gift to her last year, cost *five dollars,* you'd think she would feel *obligated!* Oh, well, I sent her only a card this time, too, I just had a feeling—"

"And Aunt Jennie! When I think how I've waited on that woman, and pamepered her and stood for her whims! And, believe it or not, her Christmas check to me this year was for *ten dollars!* I neved *dreamed* it would be less than a hundred! I'd counted on it to cover all my outlay for gifts! And mind you, she gave it to me *just as she was leaving,* so I'd be just as nice as possible to her all the while she was here!"

"Oh, those other things! There's really nothing worth looking at! Not one of them is anywhere near as valuable as the things I sent. And I had supposed some of those people were my best friends, too! Well, you never can tell! O, by the way, dear, thanks, so much, for the card case! It was lovely. So much like the one I gave you two years ago, isn't it?"

"Yes, some people actually say they enjoy Christmas! To me, the whole thing is so irritating I'm simply prostrated for a month afterward! So much fuss and bother! And to hear John rave about the bills one would think I simply spent money for spite! Why, I've got to where a piece of tinsel will throw me into hysterics, and I can't bear the sight of my dearest friend!"

"What! Going? Well, I've certainly enjoyed your call, dear! Come again when we all recover from the holiday rush! Good-bye!"

Anne Brent, Helpmate

By Elsie Chamberlain Carroll

II

IT was Saturday morning. Anne was almost through with the upstairs cleaning when she heard the door bell. She went to the head of the stairs to call to the twins to answer the ring, when she heard the door open. She took off the towel she had pinned around her head and went down.

"Why, Phyllis," she cried as her daughter-in-law came in, "this *is* a surprise. Where are Morris and Junior?" She led the way to the living room, reading intuitively from Phyllis' troubled face that something was wrong.

"Sit down, dear, and let me take your things. You look tired. Won't you have a glass of milk and a cookie?"

"No, I couldn't eat," the girl's eyes filled with tears.

"Has something happened, Phyllis?" Anne tried to keep alarm from her voice.

"Yes. Everything. Morris—is —tired of me. He's—in love with —another girl."

"Why, Phyllis, what nonsense." Anne sat down and patted the younger woman's trembling shoulders.

"But it's true. I guess—you think it's funny for me—to come to you,— but I—I—haven't any mother and I had to—talk to someone."

"Of course you should have come to me. *I'm* your mother. I'm the very one you should have come to. Come on into my room, dear, where we won't be disturbed."

When they were seated on the low settee at the foot of Anne's bed, Phyllis began to sob hysterically. Anne let her cry for a few moments, then she said,

"Now can't you tell me about it, dear? Who is this woman? What makes you think Morris is interested in her?"

"She's Marian Welling. He used to know her at college. She studied interior decorating while he was studying architecture. When *Randalls* opened that new department they sent for her to take charge of it, and her office is right next to Morris'. He talks about her all the time—about how smart she is—and interesting—and clever. And he's always criticizing me— and they go out together to make bids on places —and work together evenings down at the office. I—I can't stand it." There was another flood of tears.

"Phyllis," said Anne gently, "I'm sure you are letting your imagination make you miserable. The very fact that Morris talks to you about this other woman is good evidence that there is nothing but friendship between them."

"But he isn't the same to me. I know he is in love with her. You can just tell some things by the way a man looks and acts. He's always nagging at me for not reading more books and knowing about things that are in the newspapers so I'll have something to talk about. The things we used to do bores him to death."

ANNE realized that at least this was true. She had felt herself that Morris' infatuation for Phyllis was deminishing with his maturity just as she and Peter had feared it would when they tried to persuade him to wait until he was through

college before thinking of marriage. But she realized also that perhaps it was all exaggerated in the young wife's mind. She recalled how she had suffered in the early years of her own married life when Peter had begun to neglect some of the little attentions of their courtship and had found fault with some of the things she did. It was too bad that the glamor of young love couldn't continue along with the humdrum routine of married life.

"You mustn't take all this so seriously, dear. It's just natural that as you and Morris come to know each other better you'll see each other's faults. You see things in Morris that annoy you I'm sure—things you didn't notice or mind at all before you were married. But you must have found out other things about him that are bigger and finer than you had even imagined. For instance, certain little habits that Morris' father has would drive me frantic if I didn't see in him also some of the best traits a man ever had. He forgets a lot of the little things, but he's sure to be right there when it comes to the big things in life."

"But Morris is tired of me. I bore him. And even if you can't believe it, I know he's in love with Marian Welling. I—I—can't stand it."

ANNE knew that part of the problem was real. Morris lived in an intellectual world Phyllis could not enter. It was inevitable that as the years went on and the physical part of love came to mean less, he should crave intellectual companionship. Yet she could not say to her daughter-in-law, "You are not Morris' intellectual equal. Of course you cannot hold him." She must try to find some way to help them preserve their happiness. Phyllis was as pretty as when they were married, though she had grown careless in her personal care. Anne realized that a beautiful woman had a great natural advantage.

"Phyllis," she said after a little pause, "I suppose at your age it has not occurred to you that husbands and wives need occasional vacations from each other. Perhaps that is just what you and Morris need now. How would you like to take Junior and go to Castle Junction and stay with your Aunt Laura for a month and take vocal lessons from Mr. Driggs?"

"And leave him—there—with Marian Welling?"

"Phyllis, if a man really wants to be with a woman not his wife, all the watching the wife can do won't prevent him from finding ways of being with her. If he knows his wife is suspicious and jealous, it may make him all the more eager to be with the other woman. I'm sure, my dear, that Morris loves his wife and baby, and that if you were away from him and he had to do for himself the things you do for him, if he didn't have Junior to play with when he comes home, he'd miss you and maybe realize a little bit more how much you both mean to him. Besides I think you should do something with that lovely voice of yours. Mrs. Norman told me the other day that Mr. Driggs is doing marvelous work with his students. And he will only be there a few more weeks. You could get started with him, and then follow up the work with one of the teachers here or in Shannon. Wouldn't you like to do that?"

"If you—think it would help," Anne knew that Phyllis wasn't thoroughly convinced, although she arose and began to powder her nose.

"I suppose," Anne asked, "that

Morris knows how you feel bout this girl?"

"If he doesn't he's pretty dense. I've tried to let him know."

"Well, if you've tried talking about it and maybe accusing and chiding and that hasn't helped, it at least wouldn't hurt to try some other method, would it? Perhaps if he thought you didn't care, or that you were big enough to realize that he was under the spell of a foolish infatuation, that might make him see things as he should."

"But I don't think it is infatuation. I'm jealous because—I know the girl—must be wonderful. There's more to her than there is to me. She's educated like he is. Maybe—he was just infatuated with me and this—this—is his real—love," again she began to dab at her eyes.

Anne was surprised and encouraged that Phyllis was beginning to sense what was perhaps the truth.

"Now don't let your imagination make mountains out of molehills," she comforted. "Morris was madly in love with you when he married you. We know of course that love is a queer plant. It needs a lot of pampering and tending; yet it doesn't die suddenly or without some cause." Anne waited a moment then asked, "Are you willing to try my plan?"

"I'm willing to try anything that will keep Morris—that will make him love me again. But I haven't any money to pay for music lessons—without asking Morris."

"And that wouldn't do of course. This music is to help you give Morris a surprise. I'll write to Mr. Driggs and make arrangements for your lessons."

Anne knew that she couldn't afford such a thing either. It was hard enough keeping her budget balanced, but she must do something to help Phyllis recapture her charm for Morris, and Anne remembered that he used to talk about the girl's beautiful voice and say that someday he was going to have her cultivate it.

As Phyllis rose to go, Anne asked where the baby was.

"Morris was going out to look over a site for a new country house for Mrs. Wallace and took Junior with him. I had a chance to ride over here with Nan Myers who came to bring some papers to her father. She'll be waiting for me. Thanks so much for—helping me. I'll go to Castle Junction tomorrow. Aunt Laura has been wanting me to come for a visit."

WHEN she was alone, Anne went back to her work. There, she thought to herself, I've let myself in for something else to keep me awake nights. She went upstairs to finish her dusting.

As she entered Quint's room, she was surprised to find him there.

As she entered he turned quickly from a box he had on his bed, putting something hastily into his pocket. To the mother he seemed greatly confused as he put the box back on the closet shelf.

"Why, hello, Quint. It isn't dinner time yet, I hope."

"No—I—I just came home for a handkerchief. Goodbye." He dashed down the stairs and was gone.

Anne sighed. She wished Quint wasn't such an engima. She was still worrying over that night he had been out until after four o'clock. And now this strange behavior.

With Gloria she could get at the problems that worried her; even though she couldn't always solve them, she at least knew what they were. As Anne worked she recalled that afternoon Gloria had gone with

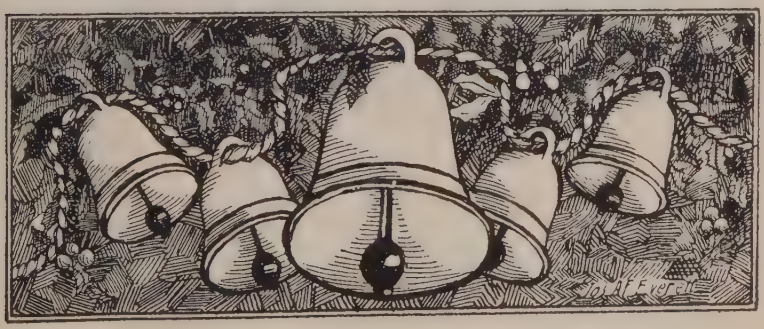
JeraldMeekin to the Shriner's outing even after she had been told that her parents disapproved. When Jim Harker had called up from the store and told Anne that Gloria had gone, she had at first thought he resented it merely because she had left her work, and she had spoken rather curtly to him when she said Gloria had told her about it and asked him if she hadn't got someone to take her place. Later as she thought of it, she knew this was not like Jim, so she had called him and asked what he had meant. When he had answered that he just wouldn't want a daughter of his out with a man like Meekin and didn't think she would, Anne couldn't rest until she had induced him to drive up to the Grange and bring Gloria home.

This had infuriated her. She would hardly speak to her mother. Then an item had appeared in the paper a week or so later stating that Meekin was being prosecuted for bigamy in another state and Gloria had been crushed with shame at the way she had behaved.

If it wasn't one problem, it was another to worry about, Anne thought as she went down to start dinner. But there were the innumerable little bright spots thrown in all along the way. Only yesterday she had received that lovely letter from Peter, who had been detained longer in Layton working on the store merger than he had anticipated. He had spent a whole evening in his hotel writing a real love letter to his wife. When a woman who has been married twenty-four years and has a family of five children receives such a letter as that, Anne had mused, life was worth living. And the twins were such a source of interest and pleasure, too. The days could not be dull with two ingenious little boys of ten about. Anne had always thought that they had been sent as a recompense for the loss of the little girl who had died the year before they were born.

Quint and Gloria came from the store for lunch. The twins were called in from the sand pile and sent to the bathroom while the meal was being taken from the stove. Just as the family were sitting down to eat, a special delivery letter was brought to the door. A glance at the address told Anne that it was from Suzanne, and a sudden premonition swept over her.

(To be continued)



ALBERTA HUISH CHRISTENSEN

Prayer of the Trail

This poem is one of the two poems declared equal winners in the Eliza R. Snow Memorial Poem Contest

By Alberta Huish Christensen

'Tis not for weary hands, dear Lord, I pray,
Although the handcart makes them callous-worn;
And not for balm, the hurting to allay
Of bruised and bandaged feet, is this prayer born.
The lantern of my faith tonight burns low,
Unless it be renewed, I cannot go
Such endless miles as still before us lie.
But if re-kindled, Lord, ah, then I know
I can file on, nor ever count the cost
Of all the things for conscience' sake I lost:
I can forget how friends, entreating, cried:
Even forget our parting,—his low voice—
His words that spoke the scorn his kiss denied—
—If I but feel the wisdom of my choice.

And so for that—to keep faith's torch alight—
And only that,—dear God, I pray tonight!

Your Home Beautiful

By Mabel Margaret Luke

X—Lighting Your Home

EVERYONE who is interested in beautiful interiors, and this should include everyone who is interested in making her own home beautiful, realizes the tremendous importance of correct lighting. However carefully furniture and draperies may be selected the ultimate result can be largely negatived by inappropriate lighting.

Artificial light has a peculiar charm possessed by no other medium and by its skillful use in decoration delightful results are obtained. Indeed the beauty of a room at night as well as its comfort depend in a large measure on the choice and placement of the lighting fixtures.

The first light was probably the glow from the hearthfire, followed by the glimmer of burning rushes held in wrought iron devices. Centuries later we find oil and tallow candles used. The home of the French peasant and the palace of Versailles differed only in the number of candles. Next came the oil lamps, the first of which we find exemplified in the "Betty" lamp of New England, an open boat affair filled with oil and a wick coming through a spout at one end. Only a hundred years or so ago gas lighting was introduced and this was considered a revolutionary advance. Finally, in comparatively recent times we have electricity which has reached real heights of perfection and usefulness.

There are two systems of electric lighting—direct and indirect, both having their good points and their adherents. The direct system throws the light directly on the room and its furnishings or on the spot to be lighted. The indirect throws the light on the ceiling from where it is reflected back in the room. It gives a soft pleasing light near the floor but lights unduly the ceiling, which is the last place in the room that should have brilliant l i g h t. Although this system may be advocated by doctors and eye specialists as very fine for the eyes it is not particularly artistic. Another indirect method is cove lighting. A metal trough is placed around the walls about one foot from the ceiling. It is lined with white and decorated on the outside to suit the room. In it are placed lamps at regular intervals, the ceiling acts as a reflector which diffuses the rays. This and other schemes of concealing the light are used a great deal in modern decoration where the idea seems to be that light and its sources should be integrally a part of the room, not an added effect. It seems, however, a little mechanical and gives an effect of coldness. We cherish an open fire as a symbol of home, so with light, to actually see a friendly glow of light is to give one a feeling of satisfaction.

To really light a room efficiently and ideally provision should be made for soft lights for mellowness, adequate and concentrated lights for special activities and well-distributed light for general use.

The secret of good lighting is in artful and gradual contrasts of light and shadow. Therefore, good lighting is not necessarily quantity lighting. Every room should be as a

picture. Place the lights so there will be good composition, centers of interest and balance of light and shadows—illusory shadows which play about the walls and ceiling for beauty. No room is lovely with too brilliant lighting, either natural or artificial, everything seems harsh and defects stand out. Shade the source of light and the romance and beauty return.

ALL lighting falls into two groups, fixed and portable. The first includes the lights that are incorporated in the architecture, in the construction of the walls themselves. Portable lighting gives more freedom for individuality in interior decoration.

Fixed lighting includes chandeliers, lanterns and wall-brackets. The first of these, the chandelier, is a doubtful contribution to the decoration scheme of the ordinary small room as it throws the light too high. Artificial light should come from approximately the same level as natural light and that is obviously not the ceiling. So it is usually a safe rule to leave it out of consideration except in a very high ceilinged room, ballroom, hallway or French room, (where a crysal chandelier is a part of the period decoration. If you desire to install a center chandelier or light to provide brilliant light for a party or when a large crowd is assembled it is permissible, but there should also be side lights at a lower level for general illumination. If both a center fixture and wall brackets are used they should be of the same type.

Hanging lamps and lanterns give more latitude in handling than do chandeliers. There are many admirable designs in both types. The lantern is very important in the hall where it is a dignified and suitable method of lighting. The Colonial hall has always been lighted by a lantern. An elaborate hall calls for something elaborate in a chandelier or wrought iron lantern. For a delightful yet inexpensive effect use a Chinese paper lantern over a simple electric drop.

THE most successful way of lighting a room is by means of side lights or sconces well placed about the room with proper regard to openings; panelling and balance. A particularly suitable place for wall brackets is on each side of the overmantel or mirror (unless portable girandoles or candlesticks are used on the mantel). They may be placed on either side of an important picture, door or window or at sides of panels or in centers of small panels. Be sure the electrician does not set a bracket off-center or in the middle of a panel, thus interfering in the hanging of pictures or placing of furniture. They should carry the light in a balanced, even distribution around the room.

Side lights make a glow part way up the walls of a room. When below them there is a sufficient number of table and floor lamps the whole room will be properly lighted in the pleasantest and least obtrusive manner. The proper height for wall brackets is slightly above shoulder height, or about five feet in the average room.

Portable lighting includes table and floor lamps, torches and candles. Lamps if placed for use will prove of decided importance in the furnishings of any room. In buying a lamp never consider it apart from its ultimate environment, no matter how beautiful it may be in itself. If it does not fit practically and decoratively into the scheme it will only bring discord.

In chosing a table lamp consider it first in its scale relationship to the table on which it is to stand, and its shape and color in relation to the room. If you wish to accent a vertical line get a pedestal lamp, or your room may call for a squat one. In general it may be said a bowl lamp will give a more homelike appearance while a pedestal lamp is more formal. Your room must decide the type. A plain lamp is usually a safer choice than one highly decorated. A black lamp in a colorful room is always good. Use. white lamps only in a room of very delicate hue. Be careful in using decorated lamps, remembering the light will be thrown down on the decoration and emphasize it. Chinese and Japanese pottery, and porcelain figures are especially lovely choices. In making lamps the art of the potter, sculptor, gold and silversmiths and wood carvers have brought them to perfection, and rare treasures are used in their structure. From the art centers of the world come urns, vases, figures and carvings in ivory, jade, quartz, ebony and other semi-precious stones, woods and metals for us to choose from. Most of the very fine lamps are expensive, to be sure, but if it suits your room scheme a fine lamp is usually a worthwhile purchase. A very lovely vase, a pottery bowl, a ginger or spice jar, or a very fine piece of cloisonee, or gay colored china birds and small figurines may be wired for electricty and with a suitable shade will make charming lamps. Old oil lamps may be electrified if desired although this to a certain extent spoils the personality and individuality they possess.

The floor lamp is a modern development of the ancient torchere, but in its many delightful forms it finds numerous uses in the modern home. As a piano lamp it first found a deserving place. The reading lamp by an easy chair is indispensable; the adjustable bridge lamp is splendid for use at a game table, secretary or desk. (Lamps should be placed to the left of a desk.) Lanterns and candelabrum mounted on poles and standards are used with good effect in halls and dining rooms. The chief thing to remember in choosing a floor lamp is to select shafts that are as simple as possible. Elaborate carving and heavy ironwork should be avoided. Either a floor or table lamp should have a heavy base so it will stand firmly.

Either floor or table lamps should be placed in relation to furniture. A light should be on or near the desk, on the most important table in the room, one near every easy chair and by the chaise-longue or couch. A practical and beautiful effect may be had by the use of a pair of lamps on a long table. A davenport should be equally lighted at both ends, this may be accomplished by a large lamp with a broad shade placed in the center of a table set back of the davenport, or by a lamp at each end. A floor lamp should be placed slightly behind the chair so it will not shower quantities of raw light on the person seated. The shades on all lights should be adjusted so the source of light will not shine into anyone's eyes. A table lamp should be placed upon a table of the correct height so the person seated near will have his book or paper or other work bathed in light, but with a shade sufficiently deep so the lamp bulbs are not in evidence and the eyes are kept out of the circle of light.

Candles and candlesticks provide a strong decorative note. There are many lovely candlesticks, especially of period form, made of

wood, carved and gilded, of pottery, silver, brass, glass and other materials. Candlesticks should always hold candles, even though they may not be used or the obvious purpose of the article is disregarded. The wax candle itself is a beautiful thing and contributes no small item to a room's decoration. Decorated candles may be used occasionally, however, elaborate ones are so obviously not intended to be burnt that their use is questionable. Colored candles often provide an interesting note.

No light is softer or more beautiful than is candlelight, and in its use on the dining table we are giving expression to an innate dignity. Candelabra on the buffet, dining table or mantel holding two, three or more candles are very lovely. Although nothing has ever equaled in beauty and charm the glow of a candle there are now on the market tiny electric bulbs with a flickering flame which prove delightful substitutes for real candlelight. Never use a shade on real candles or on these imitations if you want true elegance and distinction. Always complete the candle's perfection by the use of a bobeche, which is a small saucerlike affair into which the candle fits at the top of a candlestick meant to catch the drippings.

A BARE electric bulb is not a thing of beauty and should have a shade. In choosing any electric bulb remember its primary purpose is to provide light in desired intensity and location. The type of illumination that will give the best results is determined by the needs of the room, but to be consistent use bulbs of such intensity that they will give only the same amount of light the original media did in the period which the fixture represents. This can be illustrated by the following example: In some of the lovely French chandeliers hung with crystal pendants the idea of the prisms was to magnify the light from the candles. To use them today with globes of considerable intensity does not give the same results. Avoid glare. A number of dim or subdued lights are preferable to one or two blazing bulbs. In selecting fixtures be sure they are suitable to the room for no fixture is beautiful if it is disproportionate or too prominent. Lamps beautiful and suitable to the room are not only decorative in themselves, but add charm to the article or furniture with which they are grouped.

Lampshades are very important. They should be lovely in themselves, yet inconspicuous, and let light filter through them in a gentle diffused glow. "The perfect lampshade should be so related to its surroundings, so harmonious, so inconspicuous you forget its presence and only enjoy the service it gives." Never choose shades of erratic lines. Usually a shade wide across the bottom is best as it gives a larger spread of light. The shade should conform in period, scale and design with the lamp. It should not be set too low on the lampstand, nor so high it shows the lighting machinery. The lines of the shade and lamp together should make a graceful and pleasing design.

Materials suitable for lamp shades are China silk, georgette, taffeta, chiffon, pongee organdy (especially good for bedroom lamps), gold and silver cloth, chintz, chiffon, velvet, Dresden silk, leaded glass, metal mesh and parchment. Highly decorated shades are never good. A well-done mural on a parchment shade is good as are many of the Venetian scenes. Simple pleated,

tailored silk is most tasteful, or parchment. The latter is especially suitable on wrought iron. The texture of the material should agree with the textural treatment of the room and its furnishings. For brilliant light shades should be lined with white.

Shields on wall brackets (if not imitation candles) are appropriate and should be made very simply. An excellent idea is to use two or three thicknesses of the glass curtain material bound with material like the overdrapes, thus tieing them up with the rest of the room. If candles or sconces are placed to light a picture they should be shielded so as to throw light on the picture. Bead fringe or other ornate decoration is not good as the light is deflected by the fringe and distracts the eye.

Sometimes a room is very charmingly completed by making the lampshades of the same chintz that is used in the curtains. The chintz is first starched then bound and accordian pleated, a silk cord may be drawn through the top to hold it in place, or it may be made on a wire frame. A paper shade may be made in the same way. Some pleasing lampshades have been made by mounting old prints on them and cutting away the paper behind so the light will show through and bring out the colors. Old costume prints often make very charming shades of this sort. A Spanish Galleon shade is made by pinning a piece of wrapping paper smoothly around the frame and trimming close to the wires, allow ½ inch overlap. Unpin and use as a pattern for a parchment paper covering, lay flat on table, apply a transfer decoration in ship design. Let dry, give front and back two coats of white shellac. Sew over and over to the bottom and top rings of the shade frame and cover the stitches with a binding of black velvet ribbon.

IN introducing color into the lighting by means of colored shades on lamps the color scheme of the room should be considered. Apparently many prefer bright red wall covering if one may judge from observations. This is usually a matter of not knowing, but extremely bright and pure colors in lighting effects are very much like living with a brass band. If a room is decorated for natural lighting then, logically in artificial lighting it should receive the same color, but sometimes other color introduced in the lampshade may relieve a monotonous scheme. Slight tints of rose and yellow may add something pleasing, but deep yellow, orange or red form a garish note as well as have an obliterating effect upon the flesh tints of the face. Blue should always be avoided unless it is very pale and lined with a warm color. Tans, creams and yellow tints are excellent giving mellow and soft light without absorbing any of it. Rose and rose tones are good in the bedroom, but unless in a very dark oak room never use red shades.

Where a room is of definite period throughout the lighting fixtures should, of course, follow that period. Although it is impossible owing to lack of space to go into this subject at any length, brief mention might be made of some of the styles.

Spanish and Italian rooms call for wrought iron fixtures of a candle type. Star lanterns are suitable in either Venetian or Spanish rooms. Adam and Georgian decoration call for mirror reflectors as well as crystal pendants. Queen Anne fixtures also use brackets with mirror backs which twinkle back the lights in front of them. Old ship's lanterns and lamps of punched tin are good

in Early American rooms. Tole is equally suitable in Empire and Directoire, as well as fitting in with modern decoration. French Louis XV and XVI used delicately carved and gilded brackets and crystal chandeliers. The old-fashioned oil lamp type of brass or pewter with cut glass shades and with or without crystal prisms is correct in a Colonial room. Many styles of early lamps have survived to the present day and as electric fixtures find use in modern homes.

Each room presents a different problem in lighting and we might summarize some of these needs briefly. In the hall, or at the front entrance a lantern sounds a note of hospitality. The hall may or may not have standard lamps or wall brackets at either side of a hall table. The living room needs side lights, a pair of lamps for a long table, a desk lamp and each easy chair should be within the circle of light from a table or floor lamp. There may be candlesticks or girandoles on the mantel, and a bridge lamp is very convenient for the game table. The dining room should have wall lights, lights on sideboard and candles on the table. If you feel there should be a light over the dining table use a simple hanging light with a deep shade or a shade that is covered to conceal the bulbs from the bottom. The library needs table and reading lamps and a light which may be turned on the bookshelves to help in finding a desired book. The bedroom should have first and most important a bedside lamp, then wall brackets or small boudoir lamps at either side of the dressing table, a lamp by the boudoir chair and by the desk of there is one. The nursery should have shaded light, which, if turned on while a baby is asleep, will not be disturbing. The bath needs only a light at the mirror and one in the center if it is a large room. The kitchen needs light on the working surfaces. A daylight lamp in the center of the ceiling, with drop lights over sink and stove will usually provide that. Outlets at least every twelve feet around the baseboard are very desirable to permit of the placing of portable lights wherever you may need them.

Far from constituting a problem the choice of the most interesting as well as the most correct lighting fixtures for any scheme of decoration is nowadays an opportunity to add the final touch of completeness, and always striving for beauty and perfection of decoration never forget or sacrifice that essential homey quality necessary for a satisfactory result.

Next Month: Pictures and Bric-a-brac.

Relief Society Conference

THE DOCTRINE AND COVENANTS

By Elder Joseph Fielding Smith, of the Council of the Twelve

I have been asked to say something in relation to the Doctrine and Covenants. First I will give, briefly, some thoughts in regard to the early history of this book. Shortly after the organization of the Church the members were desirous of obtaining copies of the revelations given up to that time. In the summer of 1830, the Prophet, by Divine commandment, commenced to copy and prepare the revelations, no doubt with the thought in mind of having them published. Some of the Elders were carrying copies in their pockets, as far as the Lord would permit them, for there were some revelations at that time they were forbidden to publish to the world. On November 1st and 2nd, 1831, a conference of the Elders was held at Hiram, Ohio, when it was decided that the revelations should be compiled and published. On the first day of the conference the Lord gave approval to this plan by giving a revelation which he called his "preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth." While this was not the first revelation given to Joseph Smith, it appears as the first revelation in the Doctrine and Covenants, naturally, as it is the custom to place the preface of any book today in the beginning of the volume. Oliver Cowdery and John Whitmer were appointed to carry the revelations to Independence, Missouri, where they were to be published. The Prophet made haste in the choosing and preparation of these revelations so that the brethren could start on their journey to Missouri about the middle of November.

W. W. Phelps, one of the early members of the Church, was by trade a printer. He had gone down into Missouri. The printing press and type were brought down the Ohio River from Cincinnatti where it was purchased, and across the country to Independence, and the revelations which had been selected by the Prophet were set in type, that is, most of them. But this was slow work. We must remember that they were living in pioneer times, that Kirtland was about as far from Missouri as we are here from Winter Quarters, from which point the pioneers started on their journey to the Rocky Mountains. We do not stop to think of that, and so it took some time. By the Summer of 1833 most of these revelations had been printed, but not all.

At that time trouble arose, and a mob destroyed the press, scattered the type, and destroyed most of the copies that had been printed, however, a few were saved. This was known as the Book of Commandments. As I have said very few of the sheets were preserved so that there are very few copies of the book, so far as it was completed, in existence. I only know of five or six copies that are to be found today.

In the year 1834, a committee was formed, consisting of the Presidency of the Church, and some others, for the purpose of again preparing the

revelations and having them published. This selection of revelations went on, and in 1835 was presented at a Conference of the Church held on the seventeenth day of August, and there was approved. When the Prophet made this selection, he made the statement that he prized these revelations beyond the wealth of this whole earth.

I want to read to you just a word or two of the testimony of the Council of the Twelve in relation to these revelations, which were accepted on August 17, 1835:

"We, therefore feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men and are verily true.

"We give this testimony unto the world, the Lord being our helper; and it is through the grace of God the Father, and His Son, Jesus Christ, that we are permitted to have this privilege of bearing testimony unto the world, in the which we rejoice exceedingly, praying the Lord always that the children of men may be profited thereby."

Each man signed his name, beginning with Thomas B. Marsh, then President of the Council, and ending with Lyman E. Johnson, the youngest member.

At this Conference it was decided to include in this publication of the Doctrine and Covenants seven Lectures on Faith. These lectures have been given before the Schools of the Elders in Kirtland during the years 1834-1835. In accepting these seven Lectures on Faith, it was made very clear to that Conference that they were not received on a parallel with the revelations, but were accepted as helps in the study of the doctrines of the Church, and so they were added to the Doctrine and Covenants with that understanding.

At this Conference two other articles were also received, read, approved, and ordered to be printed in the Doctrine and Covenants, one on Marriage and the other on Laws and Government. These two articles appeared in each edition of the Doctrine and Covenants from the first edition in 1835, until 1876. We should remember that these lectures on Faith were not revelations, and were not considered so in the beginning. These two articles, one on Marriage, and the other on Laws and Government, were not revelations. I want to impress this upon you, because this question comes up constantly, especially by members of the Reorganized Church, who accuse us of taking a revelation out of the Doctrine and Covenants. This article on marriage was not a revelation and I want you never to forget it.

I hold in my hand a copy of the Doctrine and Covenants published in 1869, one of the last before that article was taken out. Do not forget what I am going to tell you, that at this Conference held on August 17, 1835, Joseph Smith and Frederick G. Williams, one of the Counselors in the Presidency, were not present, they were in Michigan. That is a matter of recorded history, we know where they were because we have it in the documentary history of the Church. So this article on marriage, and this article on Laws and Government in General, were written by Oliver Cowdery in the absence of the Prophet Joseph Smith, and the Prophet knew nothing of the action that was taken ordering them printed with the revelations. These were not revelations, and never were so considered, and were ordered printed in the absence of Joseph Smith, and when Joseph Smith returned from Michigan, and learned what was done, I am informed by my father,

who got this information from Orson Pratt, the Prophet was very much troubled. Orson Pratt and Joseph F. Smith, my father, were missionary companions, they traveled together, and my father learned a great many things from Orson Pratt of these early days. When the Prophet came back from Michigan he learned of the order made by the Conference of the Church, and let it go through.

Now the Prophet did know something about these Lectures on Faith, because he helped to prepare them, and he helped also to revise these lectures before they were published, but these two other articles, he had nothing to do with them.

In the days of Nauvoo, the Lord gave Joseph Smith a revelation on Marriage, that revelation appears under date of July 12, 1843. That is not the date that the revelation was given, but the date when the revelation was recorded. That revelation on Marriage was not placed in the Doctrine and Covenants until 1876. In the year 1876, the first edition of the Doctrine and Covenants published in the west was published by David O. Calder of the *Deseret News*. Orson Pratt, under the direction of the Presidency of the Church, had added to the body of revelations, a great many others as we have them now in the Doctrine and Covenants, that were not in these earlier editions, and this section known now as Section 132, was among those so added. It would not have been consistent to have allowed that article on Marriage to stay in when it contradicted the revelation given to the Prophet Joseph Smith, so they took it out, and very properly. That is a matter of history that we ought to be familiar with.

I want to read from this article on Marriage to show you that it is not a revelation and could not be:

"According to the custom of all civilized nations marriage is regulated by laws and ceremonies: therefore, we believe that all marriages in this church of Christ of Latter-day Saints should be solemnized in a public meeting, or feast, prepared for that purpose;"

I do not believe that at all. We solemnize marriages in the Temple of the Lord, at an altar. We do not have a crowd, and it is not a feast.

"And that solemnization should be performed by a presiding high priest, high priest, bishop, elder, or priest, not even prohibiting those persons who are desirous to get married, of being married by other authority."

I do not believe that. I believe every marriage in this Church should be performed by a High Priest who is appointed by the one who holds the keys to perform that ceremony for time and eternity, at the altar in the House of the Lord, and it ought not to be performed anywhere else. Of course they had no temples and no understanding of the ceremonies for time and eternity in the year 1835, so we will have to excuse Oliver Cowdery for that. However this article is not the doctrine of the Church, and cannot be, you can see that.

"We believe that it is not right to prohibit members of this church from marrying out of the church, if it be their determination so to do, but such persons will be considered weak in the faith of our Lord and Savior Jesus Christ."

Of course we do not believe that we should prohibit people from marrying outside of the Church, we cannot go to that extent, and prohibit them from doing it, but we should counsel against it, and teach against it, and try to persuade them not to do that sort of thing.

"Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy; we declare that we believe that one man should have one wife; and one woman but one husband, except in case of death, when either is at liberty to marry again."

Of course there was no doctrine of Plural Marriage in the Church in 1835, but Orson Pratt said (I get this from my father who was his missionary companion) that the Lord did reveal to Joseph Smith, before 1835, and before 1834, and as early as 1832, the doctrine of plural marriage. The Prophet revealed that to some few of the brethren, and Orson Pratt was one of them. He said the Prophet told him that, but it was revealed as a law or principle that was not at that time to be revealed to the Church, or made public, or practiced, but something that would yet come, that was future. I have the confidence that Orson Pratt spoke the truth.

So it would be inconsistent, I say, to keep that article in here, when the revelation known as Section 132 came to the Prophet Joseph Smith and was added to the revelations in the Doctrine and Covenants.

IT is not necessary for me now to go into further detail in regard to the history of these revelations more than to say this, that in 1876 Orson Pratt divided the Doctrine and Covenants into verses as we have it now. Before that it was not divided, and then it was sent to England to be published—both the Doctrine and Covenants and the Book of Mormon, as we now have them divided into verses and the Book of Mormon into chapters, also with the foot notes. This was in 1879 when the first editions of the Doctrine and Covenants and Book of Mormon, with footnotes, were published in Liverpool, England. All of the printing of the Church works, after we were driven from Nauvoo, until 1876, was done in Great Britain.

The Doctrine and Covenants, that is the title of this book, and how much more significant it is than "The Book of Commandments." A Book of Commandments means, if we accept the title at its face value, that it contains only commandments. But this title which the Lord gave when they got out this edition—let me refer to the title page; "The Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints," is very significant, and tells the story of what this book actually is. It contains the doctrine of the Church; it contains the covenants the Lord will make with the Church, if we are willing to receive them.

In my judgment there is no book on earth yet come to man as important as the book known as the Doctrine and Covenants, with all due respect to the Book of Mormon and the Bible, and the Pearl of Great Price, which we say are our standards in doctrine. The book of Doctrine and Covenants to us stands in a peculiar position above them all. I am going to tell you why. When I say that do not for a moment think I do not value the Book of Mormon, the Bible and the Pearl of Great Price, just as much as any man that lives— I think I do. I do not know of anybody who has read them more, and I appreciate them, they are wonderful, they contain doctrine and revelation and commandments that we should heed; but the Bible is a history containing the doctrine and commandments given to the people anciently. That applies also to the Book of Mormon. It is the doctrine and the history and the commandments of the people who dwelt upon this continent anciently. But this Doctrine and Covenants contains the word of God to those who dwell here *now*. It is our book. It belongs to the Latter-day Saints. More precious than gold, the Prophet says we should treasure it more than the riches of the whole earth. I wonder

if we do? If we value it, understand it and know what it contains, we will value it more than wealth, it is worth more to us than the riches of the earth.

I heard a brother say he could not read the Doctrine and Covenants because it was so much like a dictionary. We have heard practically that expressed here this afternoon. It is not a consecutive story—it changes the subject, and so on—well of course it does.

ABOUT thirty years ago, when I was a president in a Quorum of Seventies—and in those days we did not have any supervision so far as our study was concerned—it was decided by that Quorum of Seventies that they would study the Doctrine and Covenants, and I was appointed to be the class teacher. We took it up section by section. You are not going to get all there is out of it in any other way. You may take it up if you want to by topics, or doctrines, that is good, but you are not going to understand the Doctrine and Covenants, you are not going to get out of it all there is in it unless you take it up section by section, and then when you do that you will have to study it with its setting as you get it in the history of the Church. So when we studied the Doctrine and Covenants in those days, we did not take the Doctrine and Covenants for our text book, but we took the Documentary History of the Church. The first volume had just been published, and it contained the greater part of the revelations in the Doctrine and Covenants, with their setting, so that we got the reasons why this revelation was given, and that revelation was given, and with this background, so there was greater interest in the things we were studying than there would have been if we had taken the revelations in some other way. And so we studied it for a number of years. I do not remember now how long, but we were still studying it when I was called out of that Council to the Council of the Twelve.

May I say that the family I belong to, for five or six years, I do not remember just how long, has been holding meetings practically monthly, and we have been studying the Doctrine and Covenants, taking it up revelation by revelation, we have got over to about Section 88.

I have been trying for years to get the Priesthood of the Church to study the Doctrine and Covenants. I partially have succeeded, but they are not doing it (with all due respect to what they are doing) as thoroughly as I wish they were. We ought to be familiar with it and know its contents.

I WANT to call attention to something here. In this preface to the Doctrine and Covenants, which was given November 1, 1831, the Lord has something to say that I think is very significant, because he tells us why this book is published.

> "Hearken, O Ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye peope from afar; and ye that are upon the islands of the sea, listen together."

There is the trumpet call to the Latter-day Saints, and to the people on the islands of the sea, and in every land, to give ear, for the Lord has something of importance to say. And then he goes on to tell how every heart will be penetrated, every ear shall hear and every eye shall see, and the rebellious shall be pierced with much sorrow, for their iniquities shall be spoken from the housetops and their secret acts shall be revealed.

I want to show you here from this very revelation why these revelations

are given, so I am going to read from verse 17:

"Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments.

"And also gave commandments to others, that they shoud proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets—

"The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh—

"But that every man might speak in the name of God the Lord, even the Savior of the world;

"That faith also might increase in the earth;

"That mine everlasting covenant might be established;

"That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers.

"Behold, I am God and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding.

"And inasmuch as they erred it might be made known;

"And inasmuch as they sought wisdom they might be instructed;

"And inasmuch as they sinned they might be chastened, that they might repent;

"And inasmuch as they were humble they might be made strong, and blessed from on high, and receive knowledge from time to time."

That gives you an idea of why we have the Doctrine and Covenants, and this is given not only to the Church, but to those on the islands of the sea, in foreign lands, and to everybody. These are the reasons: that faith might be increased; that the everlasting covenant might be established, that the gospel might be preached, that men might be brought to repentance, and understand the things of God.

Two days after that revelation was given, at the close of the Conference, the Lord gave another revelation, and since it was given after the close of the Conference, it was called the appendix, now section 133. In this the Lord says:

"And by the weak things of the earth the Lord shall thrash the nations by the power of his Spirit.

"And for this cause these commandments were given; they were commanded to be kept from the world in the day that they were given, but now are to go forth unto all flesh—

"And this according to the mind and will of the Lord, who ruleth over all flesh."

Just another word in regard to the value of these revelations. In another revelation the Lord said this:

"And again, I will give unto you a pattern in all things, that ye may not be deceived; for Satan is abroad in the land, and he goeth forth deceiving the nations—

"Wherefore he that prayeth, whose spirit is contrite, the same is accepted of me if he obey mine ordinances.

"He that speaketh, whose spirit is contrite, whose language is meek and edifieth, the same is of God if he obey mine ordinances."

THE Lord says he will give us a pattern to follow that will protect us from false spirits and doctrine, and we need it today as we have never needed it before in the history of this Church.

Pointing out the value of these revelations, and what they mean to us, in this first revelation again I call attention to this one thing. Here is the word of the Lord in a commandment to every member of this Church:

"Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

"Search these commandments," that is the thread that runs through this preface to this Book of Commandments. I tell you there is nothing you ever attempted to study

equal to this, and you will never find anything quite equal to it. You have only scratched at it, that is all you have done.

Of course it is not my place to dictate to you and tell you what to do, but it is my place to warn the people and tell them that the Lord has commanded them to search these things. I am reading this book all the time, scarcely a day passes that I do not read something and ponder over it and the other standards in doctrine. The Lord has given this book to us; it is our book, it contains the doctrines of the Church and the commandments and the covenants. Many of the covenants could not be written and put in a book, you get these in the Temple of the Lord, but I am reading these things because I want to know what the Lord has to say, and what He would have me do. It is a wonderful study, and there is not anything in all this world more pleasing, more delightful or that brings greater joy, not anything.

May the Lord bless you and guide you in this labor, I pray in the name of Jesus Christ. Amen.

CARE OF THE FEET

By Dr. B. H. Blackham

WE, as Latter-day Saints believe in keeping our bodies as perfect as possible, so that they may be temples for the Spirit of God, as well as for our own spirits, and it is only natural that through perhaps misunderstanding, or not really knowing what we are doing, that we cripple this body of ours.

The bodies of our children, will be my biggest plea today. Ninety per cent of the children come into this world with perfect bodies. At the age of 21 it is found that sixty-five per cent of them have defective feet, and it is only through educating the people to this that we can prevent this great wrong to the generations that are coming.

At the age of one to three, the child is learning to walk. The over-eager parent begins pushing the child, and trying to teach it to walk. This is a very bad practice inasmuch as we must consider the bone formation has only started. At birth the child has only one-third of each individual bone formed, and the rest is a soft substance which is very pliable, and it is easy to shape these small bodies into the forms that we wish. If we want to deform them, it is very easy to do it. So we must watch through childhood days to see that there is no undue strain upon these small bodies.

At the age of ten to twelve the biggest danger is past, the bones are rather hard, not fully completed, but enough to eliminate deforming very easily. If the child is left alone and given the proper opportunity it will gradually develop its bone and muscle and body structure to the degree where it can stand alone and walk. Some children walk sooner than others—let them gradually develop their bones and muscles to the degree that they can carry their weight, and do not try to push them.

The thing I wish to emphasize is the proper fitting of shoes and stockings. So many people say, "Stockings?—I have heard about shoes, but what do stockings have to do with it?" I have found that there are more bad feet, crippled and deformed bodies, caused

through bad fitting stockings than through short shoes. The proper fit of the stocking should be half an inch longer than the foot when the person is sitting, then when the person stands it allows for the elongation of the foot.

The shoes should be one quarter to half an inch longer. For children half an inch, because their feet grow so fast, that if you do not get them long enough they will soon grow out of them. The type of shoe with a thick sole is best, so that when the child stands, it stands naturally with the feet flat on the ground.

If a child seems to have flat feet at the age of from one to five years, do not be alarmed, because as a general rule 50% of the children have this appearance, but if this does develop at the age of six or seven, then it is time for the condition to be remedied.

When buying shoes parents often choose a shoe one quarter to half an inch longer than the foot, and have the child wear this shoe for best for six weeks to two months, until it appears to be short, then they will allow the child to wear these for every day in school. If you must have your children wear short shoes, be sure that these shoes are worn the days when they are not on their feet, e. g. Sundays, and make the little ones stay in the house and sit down. The longer shoes should be worn every day, for when a child is on its feet, playing, it needs to have plenty of length.

I made a survey of a school recently, and found that 75% of the school children were wearing short shoes and stockings. You perhaps have been permitting this without even thinking, and wonder why the shoe wears out at the end, and the child stumbles and turns its ankle. These are signs of weak feet, and of shortness in foot wear.

If you will examine your children's feet this evening, and note that the toes are extending upward, and the knuckles bunched up, you will have a sure sign that you have fitted this child in short shoes and stockings.

In the adolescent child, foot troubles increase in the female and decrease in the male, and that is due to a desire of the girl to be in style. The girl at 12, 13 or 14 imagines that she has reached womanhood, and desires to wear high heels. At first the parent says, "No" but just like the dripping of water on a stone gradually wears the stone away, so it is with the resistence of the parent. It is worn away until the child is permitted to wear high heels, which are only for evening wear or formal occasions. One is just as much out of place on the streets, or at home in the morning, with high heels on as if she wore a low heel for formal wear. The permanent wearing of a high heeled shoe will cause deformities of the body such as curvature of the spine, round shoulders, and derangement of the organs of the body.

Even though women have difficulty in making a change to the lower heel, if they have been wearing the higher one, it will benefit them. Wear the three different types, according to your wishes, during the day. You will note that the muscles are kept constantly changing, and the muscle that has to change continually is a strong muscle.

The proper fitting of shoes is to have the wide part of the foot behind the wide part of the shoe, so that when you stand your foot

elongates into the wider part of the shoe. This will prevent corns, callouses, bunions, swollen ankles, fallen arches, and a lot of body derangement.

Women today are not getting enough exercise through walking. It should be a resolution in the new year to take a fifteen or twenty minute snappy walk every day. You will find that you will be able to do your work better in the house, even though you lose that much time.

Teach the children to take care of their feet, and fit them properly, so they may be raised in comfort, and they will enjoy life while here. Bad feet is, of course, a cause for worry, even eye strain is caused by bad feet, head aches, back aches, curvature of the spine and things of that nature are all caused by this fitting of our feet improperly.

"ANGELS AND AMAZONS"

By Julia A. F. Lund

THE Third point in the Three Point Program of the National Council of Women in 1933, was the writing of a book which should tell the development of women in the past Century. It is my pleasure to briefly review that work.

When plans for the program of the National Council's contribution to the Century of Progress were completed, it was presented to the Member Organizations, which were in turn asked to cooperate. You already know what a fine piece of work you all helped to accomplish in the "Signature Campaign." Your General Officers exerted their best efforts to supply pictures and historical data, for the books on display and for the one to be written.

After careful consideration, Mrs. Inez Haynes Irwin was chosen as the author, whose task it was, to fittingly portray the story of a hundred years of American Women, the social movement of the past century, which has stood above all others. Mrs. Irwin is herself quite typical of the versatile and brilliant woman of today. Born in Rio De Janeiro, South America, of American parentage, she received her education in the best schools of the United States. She has been a writer since her youth, contributing to magazines and newspapers, in addition to many books that claim her as author. In 1924 she took the O. Henry prize for the best Short Story of the year. She has traveled practically all over the world and has been actively identified with the interests of women, a close associate of Maude Wood Park and other great American women. She was, therefore, very well qualified as Miss Phillips says "to make the pioneer women of the past century live again as they pass in review in the pages of this book, and whose desire to be accurate and impartial has impelled her, together with her distinguished husband, Will Irwin, to trace countless sources of information for the wealth of material which has resulted in this vivid presentation."

The Title—Angels and Amazons is most appropriate and arresting, suggesting as it does, the extreme types, which were mingled in these heroines of a cause. The sweetness and patience of Angels combined with the determination and courage of the fabulous nation of martial women, who, according to tradition, lived in Asia Minor and fought

against the Greeks at the Siege of Troy. The battles with the Amazons were favorite subjects with ancient Greek poets, sculptors and painters. Our glorious American women were gentle as Angels and strong as Amazons in this battle of a Century!

The book concerns itself with sowers rather than reapers, with important beginnings, no matter how humble they seemed in their time, rather than with fulfillment, which is in evidence at every turn.

The Plot, or more correctly speaking in this book, the motivity of action developed in the period from 1833 to 1933, is a recital of the rise of women and their contribution to human welfare.

The Characters are those great souls who have inspired and directed the movements, immortalized through their work in a lofty cause. It is the story of Movements rather than of individuals.

The Setting is our own great Nation, Puritan New England, the aristocratic South, the workshop and the cultured home, the industrial center, and the farm from North and South and from Ocean to Ocean.

The Climax is the conquest women have made in every field of endeavor.

The Dramatic incidents fill every page of the book with episodes from the lives of those leaders who have had vision to see, courage to chart a course, and magnetism to draw others along.

The story of the race has been one long struggle upward for woman, toward a plane of equality—social, economic, and political.

The contents of "Angels and Amazons" falls into Three Books. Book-I *They Stir*—Book II *They Move*—Book III *They March.*

Chapter I, is a very delightful sketch of the Women of Colonial days, when they had more rights and privileges than in the early days of the Republic. Anne Hutchinson of New England, Margaret Brent of Maryland shine in very early days, as did Abigail Adams and Mercy Otis Warren in Revolutionary times.

The publishing of whatever periodicals of these times were almost entirely in the hands of women. Ann Franklin, Sister-in-law of Benjamin's, was printer to the Colony of Rhode Island. Cornelia Bradford founded and published the Philadelphia Mercury in 1742. A Mrs. Zenger controlled the second paper in the City of New York in 1748. Anna K. Greene founded the Maryland Gazette in 1767.

These are but a very few of the brilliant names of that day. The reaction which followed the war is most graphically told in the chapters dealing with the women of one hundred years ago. The Author says:

"Studying the early part of the Nineteenth Century, one seems to see the whole sex as a vast, submerged continent. Here and there a column of rock rises above murky waters. It is exciting, thrilling, profoundly moving, as one follows the years from 1833 to 1933, to see other rocky tors emerge—and more—and more— until gigantic chains of mountains have lifted themselves into the clear air. Gradually, the whole vast expanse rises into the light of the sun.

"And the stirring first manifests itself in that human activity which is the beginning of all progress—education."

The entering wedge was made when women, in face of the bitterest opposition, began to enter the field of education, and to fight for equal advantages. Under this title—*They Educate Themselves* a splendid picture is drawn of these early struggles. According to the Author—

"Perhaps the greatest women educators of the period were Catherine Beecher, The Two Sisters, Emma Hart Willard, and Almira Hart Phelps. These did marvelous work in the training of Teachers. Zelpha Grant and Mary Lyon, certainly made educational history. In the beginning certain districts allowed girls to attend short terms of school while boys were on vacation. In 1826 a public high school was opened for girls but had to be closed the next year due to hostility against it. In 1821 the Troy Female Seminary was opened as the first institution in the United States offering higher education for women.

In 1833 Oberlin College, Ohio, admitted men and women, black and white on equal terms, and in 1837 Mount Holyoke in South Hadley, Massachusetts, opened its doors. The educational way was really presented by the State Universities which for the most part were coeducational. In spite of this progress, the limitations and restrictions placed upon women were numerous and galling. Some of the large Universities of the East established Ladies' Annexes, but these were for the arts courses only. One ridiculous argument against the education of women was that it would invade the femininity of women, so, for the most part, the professions were closed to them. Women must not pursue subjects that would touch realities. Physiology, zoology, biology and anatomy were forbidden. Astronomy was allowed, presumably because there was nothing indelicate in the moon. In spite of all the victory of woman's cause in the field of educational training has been, perhaps, the most complete.

The first of the professions women sought to enter was that of Medicine. Elizabeth Blackwell claims the distinction of being the first woman in modern times to take a medical degree. She was graduated at the head of her class from the University of Geneva, New York, in 1849. Emily Blackwell followed her sister and there are two other names that should be mentioned here, Marie Zakrewska and Mary P u t n a m Jacobi.

The Chapters dealing with our early women Physicians are among the most dramatic and gripping in History. The urge to train for this came from a knowledge of the agonizing needs of women.

The next Profession attracting women was the Ministry. Gentle, adorable, Lucretia Mott, was a Preacher in the Society of "Friends" to which she belonged. Julia Ward Howe often occupied the Unitarian pulpit. Antionette Brown Blackwell was the first woman, not only in American but in all the Christian World to be ordained a regular recognized clergyman. Augusta J. Chopin was the first woman to receive the title Doctor of Divinity, Law followed with a brilliant record. Ada Kepley was the first woman to be graduated from a law School, this in 1870.

As the movement for education grew, the power of organization took hold of women. It is said that Anne Hutchinson started the first Woman's Club in America.

Women were the chief sufferers from the evils of Slavery, Intemperance, the Double Standard of Morals, economic discriminations and of Misgovernment. Their first organized efforts therefore were to fight these great enemies.

From the account of the first Woman's Rights Convention held in Seneca Falls, New York, in 1848 to the ratification of the 19th Amendment to the Constitution of the United States in 1920, is one of the

most amazing reports in the whole history of reform movements. It is a story of the most magnificent battle ever waged in the cause of human rights. It was a steady educational campaign carried on in the spirit of its great leader who said: "I pray every single second of my life, not on my knees, but with my work. My prayer is to lift women to equality with men"—educational, social, economic and legal equality.

The great pillars of the Woman's Suffrage Movement were undoubtedly Lucretia Mott, Elizabeth Cady Stanton, Lucy Stone and Susan B. Anthony. Not one of these lived to see the actual adoption of the Suffage Amendment, but their labors were carried to completion by Dr. Anna Howard Shaw, Carrie Chapman Catt and some of the brilliant leaders of the Woman's Party.

Education and organization moved on with the Beecher Sisters, Julia Ward Howe, Francis E. Willard, Clara Barton and scores of others. Temperance, Suffrage and Anti-slavery organizations were the most significant from 1833 to 1860.

From a very early day Trade Unions played an important part in preparing women to take their place in the world of business and industry.

The Appendix to our Book gives a fine statement of the organizations which have been the medium of expression of women's efforts in industrial, social, and educational fields.

National and International Council of Women, General Federation of Women's Clubs, Business and Professional Women, American Association of University Women, American Child Health Association, American Federation of Teachers, National Woman's Party, National League of Women Voters, The Young Ladies' Mutual Improvement Association and The National Woman's Relief Society, are examples of the organizations.

The Stream Becomes A River, is the closing chapter of this epic of American Womanhood—In 1833 it was Female—in 1883, Lady—1933, Woman. The story of how the first was dropped for the second and the second for the third is a thrilling record of effort and toil. It is a long step between the time when Lucretia Mott and Elizabeth Cady Stanton were refused seats in an Anti-Slavery meeting in London, simply because they were women, and Ruth Bryan Owen, Ambassador to Denmark. Much has happened since the time Sojourner Truth, the Slave woman, who pled for protection and rights, and Francis Perkins, Secretary of Labor in the Cabinet of the President of the United States.

Women are everywhere, in every field, in the sun, on the mountain above the clouds.

In the day of the pioneer there were no women in trade, none in the professions, none in public life, only a handful in teaching, a smattering in the arts, and any woman who considered business as a career opened herself to the charge of being unsexed. Today we have a world peculiarly marked with the touch of strong feminine hands.

It is much more than the mere struggle for equality that the book describes, however. Mrs. Irwin has been notably successful in painting the mental changes that have taken place in the American people due to feminine influence.

The concluding portion of the book traces the work of the individuals and organizations of the past years. It is a realistic picture of the new place of women in a new and fast-changing world.

Relief Society Pageant

By Annie Wells Cannon

Portraying the Educational Department

At the Conference of the Relief Society on Wednesday Oct. 4, in the Assembly Hall the accompanying "Lesson in Pictures" was presented.

THE LAUREL WREATH

Prologue

Music:

"The Glory of God is Intelligence."
Words of power divinely given
In answer to a prophet's prayer,
What more, oh Lord, is there
To make the scheme complete?
In the soft light of glorious vision
Appeared a woman
With hands upraised she seemed to say:
"Oh Lord, let Thy *light shine* upon me."
And lo! in her uplited hands was placed
A laurel wreath.
And at her feet there lay
A book with golden clasp
Shaped like a key.
Slowly turned the golden key,
Opened wide the wondrous book.
Illumined on its every page
In words divine
"Behold the gifts of grace combine
Devotion, service, love, entwine
And the laurel wreath is thine."

During the reading a marble statue is shown, at the words "is thine" she comes to life places the wreath on a table, lifts the book, unclasps it and vanishes.

Chapter I

THEOLOGY

Reader:

"In the house of righteousness is much treasure."
I hold within my hand this book
I press it closely to my heart
Its every word divinely given
A holy message does impart.

In reverence I turn the leaves
I read and find
"And thus if ye are faithful ye shall be laden with many sheaves;"
Sweet words and kind.
And then, O glorious promise to a world of strife
For faith shall you be crowned with honor and glory and immortality
And eternal life.

During the reading of the selections from the lesson the figures on the stage assume different positions in illustration. Selections from Doctrine and Covenants 76:1-6; James 1:5; Doctrine and Covenants 110:1-4; 76:19-23; 19:38-29; 65:2, 3; and Sec. 4.

Curtain for Theology Tableau. 3 figures representing Faith, Hope and Charity.

Chapter II

THE TEACHER

Music:

Reader:

"Charity Never Faileth."
"And now abideth faith, hope and Charity, these three, but the greatest of these is charity."

Tableau

The curtain opens on the group of statuary known as Faith, Hope and Charity, while the Reader repeats:

A message celestial came sweetly and clear
To Israel's fair daughters reveal the glad tidings
A mission of mercy for them to revere

Go forth in all gladness and kindness
and love
Relieve the sad hearted,
Your tenderness prove;
Go comfort the weary, give cheer to
the lonely,
Remember the aged, forget not the
poor;
The mourner, the sufferer, the or-
phan the childless
All call for your sympathy, tender-
ness, care;
Relief is your motto, and labor your
watchword,
Be thoughtful and gentle, let love
be your prayer.
Let wisdom and faith guide your
footsteps forever
As forward you follow your labor
of love.
Let joy fill your hearts, and weary,
No, never;
For heaven and the angels shower
Smiles from above!

Other pictures representing teachers work might be introduced during this reading.

Music Interlude

Chapter III

SOCIAL SERVICE

OUR CHALLENGE

(Enter Laurel.)

Music:

Introduction

But Jesus said,
"Suffer little children, and forbid them not to come unto me; for of such is the kingdom of heaven."
A challenge to the world is flung
The Children's Charter, hold it high
For every child the word has come
Health, strength, happiness, build to
the sky.
"Spirit that made those spirits dare
To die, and leave their children
free,"
Today let not one effort spare
Inspire this work for them and thee.

Curtain for the Challenge

OUR CHALLENGE

Chapter IV

LITERATURE

Reader:
"Seek ye knowledge out of the best books."

How wonderful the golden dreams
That men unto our mission bring,
Whose God-like inspiration gleams
When they have tasted the Pierian
Spring.

Curtain for Literature

LIFE AND LITERATURE

Reader:
Oh rich is life, as down
The vistas of the years we look,
And find,
Within time's golden book
The treasures of the human mind.
No satin pearls in ocean depths,
Nor emeralds from Peruvian mines
Nor rubies rare from southern
climes
Would we compare
With gems of thought enfolded
there.
Within the shadows of the past
When that which once was new
Is now so old,

(Enter Literature and Pages. One carrying a book and one an ancient lamp.)

We scan the story of the ages
It may be it is told
By spoken word in mystic rhyme
From generation to generation
Throughout aeons of time,
Perchance 'twere marked on marble
walls
Or pictured panels of stately halls
Or sculptured on the mountain side
Or plates of precious metal;
But far and wide

(Turn and slowly take places in center of round platform.)

By stone, papyrus, leather,
However brought,
Until the printed word
What magic has God wrought
To thus preserve for all mankind
The world's best thought.
Spoken, painted, sculptured, written
It matters not,
Throughout the centuries of time
Literature is life's gift sublime.

THE GIFTS OF THE GREEKS

What kind of men were these
Who worshipped at a pagan shrine
Yet to a waiting world
Brought gifts divine
Plato, Aeschylus, Socrates,
Aristotle, Lysian, Demosthenes
And names innumerable, of
such renown
Triumphantly have worn the
victor's crown.
The Iliad and the Odessy
Great Homer's gifts supreme
And lovely Sappho's lyric songs
Etherial as a dream
Science, Art, Philosophy and Song
Had magic birth at Athens' Parthenon.

Tableau

As each enters Reader continues

Science—"Ah, who can tell how hard it is to climb the steep where Fame's proud temple shines afar?"

Art—"It is the glory and the good of Art that it is the one way possible to speak the truth."

Philosophy—"How charming is divine Philosophy! Musical as Apollo's lute, and a feast of nectared sweets."

Poetry—"Some thoughtfully proclaim the muses nine a tenth is Lesbian's Sappho, maid divine."

—*Plato, translated by Lord Neaves.*

Each of these in Grecian costume takes place in turn at left of Literature.

Picture Three.

GIFTS OF THE ROMANS

Imperial Rome!
In men's hearts enthroned
For gifts imperishable
Whose lustre bright,
Shines down the ages in
reflected light.
Caesar, Livy, Virgil, Horace,
Cicero,
Proud names to conjure with
I trow,
The classic culture of the Latin sage
Still holds its place upon the world's
great stage.

(Enter Calpurnia, passes slowly and takes place in picture.)

Tableau

Reader:

Calpurnia, Ceasar's wife, Empress of Rome.

"When beggars die there are no comets seen;
The heavens themselves blaze forth the death of princes."

So spake Calpurnia to warn great Caesar, "Beware the Ides of March."

THE BIBLE AND ITS LITERATURE

Great book of books!
Your every page is fraught
With words of such inspired thought
That men of every tongue
and clime
Have learned throughout the years
of time
Life's greatest lessons.
The wisdom of the prophets old,
Their counsels, warnings manifold,
In rare and classic verse are told
From Genesis to Revelations;
History, Drama, Poetry and Art,
All are a part
Of this most priceless treasure,

And with the prophets, and the
kings
Woman too, her portion brings
Of travail and of pleasure.

(Enter Miriam, with lyre or ancient musical instrument.)

Tableau

Reader:
There's Miriam, the singer in the
wilderness:
"And Miriam took a timbral in her
hand, and said, 'Sing ye to the Lord;
for He hath triumphed gloriously!"

Esther, queen and prophetess:

(Enter Esther with scepter.)

"And Esther obtained grace and favor in his sight, and the king loved Esther, so that he sat the royal crown upon her head, and made her queen."

(Enter Ruth, carrying sheeves of wheat.)

Ruth, the gleaner in the wheat
With these words so softly sweet:
"Entreat me not to leave thee
or to return from following
after thee;
For whither thou goest
I will go;
And where thou lodgest
I will lodge;
Thy people shall be my people,
And thy God my God."

(Enter Samarian, with picturesque water jar on shoulder.)

Again in most dramatic word
The story of the woman fair
Who by the well in thoughtful
mood
Gave drink unto the Lord.
This woman of Samaria
In amazement heard
her Lord declare
"If thou knewest the gift
of God,
And who it is
that saith to thee
Give me to drink
Thou would'st have asked
of him,
And he would have given thee
living water.
Who drinketh of this water
Shall thirst again
But whosoever drinketh
of this water, I shall give him
Shall be in him a well
of water
Springing up into
Everlasting life."

(Each in turn takes place at right of Literature.)

Picture Five.

ROMANCE

In olden times, so we are told
By sages and by poets too
All maids were fair
While knights were bold
And came in armour bright
to woo
Germanic, Spanish, Celtic, French
Each land its thrilling tale
has wrought
Of chivalry and of gay romance
And pictures to the mind are
brought
Of lovers true and brave
Like Siegfried and like Launcelot
Who castles stormed with sword
And lance
A maiden fair to save.

(Enter Brunhilde.)

Reader:
Brunhilde:
"I stand in sight
Of Siegfried's star
For me he was,
And for me he will ever be."
Wagner.

(Enter Guinevere.)

Guinevere:
"She seemed a part of
joyous spring;
A gown of grass green silk
she wore,

Buckled with golden clasps
before,
A light green tuft of plumes
she bore
Closed in a golden ring."

Tennyson.

(With graceful gesture each in turn slowly enters and takes place on left of picture.)

Picture Six.

THE NOVEL—A SOCIAL RECORD

The novel is a vital thing
Its pages do express
In interesting phrases
The different periods of time
Their habits, speech and dress,
And all life's social phases.
Scott, Thackery, Dickens, Eliot,
Conrad, Austen,
Hawthorn, James, Disraeli, Lytton,
And others might we name
Of equal worth and fame,
who chose
In most delightful prose
Their thoughts and fancies
to disclose.

(Enter Jane Austen, with parasol.)

Some tales are true,
And some are not;
And some are purely
fancy wrought;
Though light or dark the pattern be
It's leisure's simplest luxury.

Tableau

Reader:

Jane Austen:

The beautiful Jane Austen, England's first woman novelist.

Picture Seven.

SHAKESPEARE

In the rich Elizabethan time
By land and sea men ventured
forth
Great wealth to find;
But one there was content
to bide
Along the placid Avon's side
For in his mind,
Such wealth of treasure lay
That all the world unto
this day
Proclaim him master of his
kind.
Lovely women and gifted men
Have walked the mimic stage
Have played the parts, your
facile pen
Portrayed on written page
Hamlet, Richard, Romeo,
Othello, Lear and Prospero,
Juliet, Katharine, Jessica,
Rosalind, Miranda, Portia,
In picture pass before
our eyes
As kings, and princes, lovers, fools
Witches, fairies, jesters, ghouls
In art that never dies.
So real, so true personified
By magic words are glorified.
Great Shakespeare, immortal bard
A laurel wreath we bring
And in the realm of
literature
We crown thee king.

(Enter Miranda.)

Reader:

Miranda, heroine of "The Tempest."
"O' I have suffer'd
With those that I saw suffer!"

(Enter Desdemona.)

Desdemona:

"She loved him for the dangers
he had passed:
And he loved her that she did
pity them."

(Enter Juliet.)

Juliet:

"Did my heart love till now?
Forswear it sight!
For I ne'er saw true beauty till
this night."

(These 3 group at right of Bible characters completing the semi circle.)

Reader:

What magic has God wrought
To thus preserve for all mankind
The world's best thought.
Spoken, painted, sculptured, written
It matters not,
Throughout the centuries of time
Literature is life's gift sublime.

(Group turn toward Literature in graceful pose. Curtain.)

DECALOGUE

"Let life attain the starry towers
Lured to the bright divine ascent
Be yours the things you would; be ours
The things that are more excellent."

Paraphrased from Watson.

(Reader now steps to center, places book, poses as statue with wreath held high. Curtain.)

New Year

By Elise B. Alder

Given over KSL, December 30, 1932

IT appears that among all nations and in all ages the first day of the new year has been and is regarded not only as a holiday but also an especially holy day, a day of glad rejoicing and of reverent worship."

It seems that He whose birthday we celebrate on December 25th took what was good in men and moulded it to higher uses and that no doubt is why the Season of His birth has won such an intimate place in the heart of mankind. Memory can be filled full of things to be remembered. No soul is entirely destitute of blessings. No man has yet numbered the blessings, the mercies, the joy of God. We are all richer than we think and if we once set ourselves to reckoning up the things of which we are glad, we shall be astonished at their number.

J. R. Miller says in A Greeting to the New Year: "We are on the threshold of a New Year. We do not know what the year holds for us but we are not afraid of it. We have learned to look for kindness and goodness in all our paths, and so we go forward with glad hope and expectation full of a desire to improve.

"He came to my desk with a quivering lip,
The lesson was done—
'Dear teacher, I want a new leaf,' he said,
'I have spoiled this one.'
In place of the leaf so stained and blotted,
I gave him a new one all unspotted,

And into his sad eyes smiled—
'Do better now, my child.'"

"I went to the throne with quivering soul,
The old year was done—
'Dear Father, hast Thou a new leaf for me,
I have spoiled this one?'
He took the old leaf stained and blotted,
And gave me a new one all unspotted.
And into my sad heart smiled—
'Do better now, my child.'"

WE made a good many failures in the past year. The New Year is a chance to try again with a hope of doing better. The New Year a golden gate of opportunity for improvement. The chances of life are open anew. Mary G. Grainard in her "The New Year Meditation" says:

"I see not a step before me
As I tread on another year
But the past is still in God's keeping
The future His mercy shall clear
And what looks dark in the distance
May brighten as I draw near."

One New Year's eve a trembling young man who in the year just closing had been greatly helped by a strong friendship, said to the friend who had given the help, "May I put my hand in yours for another year?" The answer was, "Yes, but in Christ's first." "There is no other hand that can guide us safely through the new and strange experiences and we need great watchfulness if we would make the voyage of the year in safety. If we love God we shall love our brother also. We make gladness for ourselves only when we do our duty well as we can. It never can be found in selfishness."

One author says:

"He is dead whose hand is not open wide
To help the need of a human brother,
He doubles the length of his life long ride
Who gives his fortunate place to another;
And a thousand million lives are his
Who carries the world in his sympathies.
To give is to live!"

We must learn to view the past successes we have achieved with satisfaction and look steadfastly to the future and what it holds out to be accomplished, and muster up our determination to do what we can to make the world better.

Past failures and disappointments are to be forgotten and doubts and misgivings are to be banished from thoughts and meditations. If we are at war with conditions and environments the first step is to get at peace with ourselves. Bury our grievances, forget all wrongs and begin all over again. Channing Pollack says: "The art of living is a process of selections"—Life is a game. We can play it squarely with all there is in it or we can cheat and try to get results by short cuts. This means failure in the end. To get the best results in our search for happiness we must follow one fundamental rule—Choose the truth.

With Tennyson we say:

"Ring out, wild bells, to the wild sky
The flying clouds the frosty light
The year is dying in the night
Ring out wild bells and let him die.

"Ring out the old ring in the new
Ring happy bells, across the snow
The year is going, let him go
Ring out the false, ring in the true.

"Ring out the want, the care, the sin
The faithless coldness of the times.
Ring out, ring out my mournful rhymes
But ring the fuller minstrel in.

"Ring in the valiant man and free
The larger heart, the kindlier hand
Ring out the darkness of the land
Ring in the Christ that is to be."

Let the New Year be free from wrong doing, a year of service, a year of trust in God, and it will be a happy year from first to last. It may be the hardest year we have known but it will be the happiest if we will earnestly try to make it a bigger, brighter one for ourselves and for the world in which we live.

Preventing the Spread of the Common Cold

By Lucy Rose Middleton

IN spite of traditional dread of open windows and drafty buildings, there is no longer much doubt that the common cold is an infectious and contagious disease. It is true that medical science has not yet isolated the offending germ; in fact there is talk of its being "ultra-microscopic"—that is, too small to be seen even by the most powerful modern microscopes. But a mass of evidence points to the communicability of colds.

It is common knowledge that colds come in periodic waves during which a goodly proportion of the populace is stricken at once. These epidemics do not necessarily come at the coldest season of the year, and are therefore obviously not very closely related to the thermometer reading in the outer world. It is said that Eskimos and others who live isolated lives in the northern wilds do not get colds or pneumonia in spite of the most rigorous exposure to inclement weather. When brought in contact with the world at large, however, they seem no more resistant to these diseases than anyone else. Every observant person has had the experience of "catching cold" shortly after intimate contact with a friend who was already a victim of this universal disease. The moral of all this is plain: we catch cold from one another, and there is usually no justification for blaming our troubles on an innocent breath of fresh cool air wafted in through an open window.

The prevention of the common cold is largely a matter of common sense and simple sanitary devices. It goes without saying that all influences which improve one's general health will increase resistance to this, and also to many other diseases. Regular habits, fresh air, sufficient sleep, enough nourishing food, good warm clothing, and avoidance of fatigue are all important. But a most vital factor of the protection is an intelligent avoidance of the spread of the infectious material of colds to one's own mouth and throat.

A noted sanitarian struck at the center of the problem when he remarked "If human saliva were blue, we should be astonished how widely it becomes spread through our environment." It has been shown that during coughing and sneezing, and even during ordinary speech, a shower of tiny droplets of moisture is emitted from the mouth. Although they are too small to be seen, these droplets are capable of carrying hordes of infectious bacteria. The smallest of these droplets probably linger in the air for a short time before falling to the ground. If one has a cold and wishes to protect his fellows from acquiring it, he must carefully cover his mouth and nose with a handkerchief while sneezing or coughing. The modern mother will realize that it is much more important to keep her baby away from persons with colds than to swathe it in mountains of blankets in deference to the age-old horror of drafts. This is, of course, not to be construed as an argument against adequate protection of a baby's tender body by snug clothing during the chilly season.

Contact with the world away from the household involves inevitably a considerable amount of exposure to

the virus of colds. Shopping, handling money, opening doors, shaking hands, and so forth, expose us to possible contamination. It should accordingly become a habit not to put the fingers needlessly in the mouth or nose. Before eating or preparing food the hands should be washed with soap and water. Soap has been found to be an excellent disinfectant, capable of killing contagious material with reliability and dispatch.

HOT BREADS FOR BREAKFAST

Twin Mountain Muffins

2 cups flour
¼ cup sugar
¼ cup melted butter
1 egg
1 cup milk
½ teaspoon salt
5 teaspoons baking powder

Mix and sift dry ingredients well together. Combine liquid ingredients and add to the dry mixture as quickly as possible. Drop by spoonfuls in buttered muffin pans and bake 25 minutes in hot oven 400 degrees F.

For variation use half white flour and half whole wheat or graham. The addition of chopped dates or raisins makes a pleasing change.

Pop-Overs

1 cup flour
¼ teaspoon salt
7/8 cup milk
2 eggs
½ teaspoon butter, melted

Mix salt and flour together; add milk gradually, to make a smooth batter. Beat whole eggs until light and add to the mixture. Add butter. Beat 2 minutes with egg beater, turn into hissing-hot buttered muffin pans. Bake 35 minutes, beginning with a hot oven, 450 degrees F. and decreasing gradually to moderate oven, 350 degrees F. as pop-overs start to brown.

Waffles

2 cups flour
4 teaspoons baking powder
1 teaspoon salt
2 teaspoons sugar
2 cups milk
2 eggs
4 tablespoons melted fat

Mix and sift dry ingredients. Add milk gradually, egg yolks well beaten, and egg whites beaten stiff. Cook on sufficiently hot waffle iron until well puffed and delicately browned. Serve with maple syrup.

For Young Mothers

By Holly B. Keddington

WE are all opening the door to 1934. What will that door lead us into? In a recent radio sermon the subject of "Doors" was discussed in this manner: What kind of door are you? You may be the very pretentious door with untold possibilities—wealth, beauty, service and strength, a door made with filigre iron outer door so that an outsider is struck immediately with wonder at its pretentiousness. Then you may be the hand-carved door of oak, sturdy, beautiful, but a door like the other which lets no hint of its interior show through. There is next the door of the ordinary dwelling, with a wooden frame, firm and solid a pane of glass or two to let out a gleam of light to a passerby. Numerous types of doors, nearly as many as types of people, to choose from, until we come to the last door which shows signs of wear, many scrubbings, many foot falls on a worn doorsill, a knob that shakes a little from weak and strong hands upon it. But when this door is opened, we find warmth, good-will, simple comfort, happiness and a welcome that lasts. Each visitor leaves this door better for having entered it. So then, what kind of a door are you?

You can find behind this portal of 1934 just what you will. Make the most of the possibilities offered.

* * *

MOTHERS who listen to the radio at special times, I am sure, get much help from the suggestions given there. Pamphlets that are given for the asking may be the beginning of a fine little library on child care and home-making. The State Boards of Health have many pamphlets that should be in every home. They, too, are yours for the asking. Many articles in magazines are splendid but we cannot subscribe to everything. How then, would it be for each Relief Society to have a library of such magazines donated by members so that instead of being burned or thrown away some other persons get from them the good suggestions. If a note book is used while you are reading, the magazines may be passed on but the jist of the article is at your finger tips.

* * *

HERE is a cookie recipe for that little girl who likes to make things. I believe she could do this all alone. Maybe those boys of yours and the neighbors might try it too:

¾ c shortening
2 c sugar
2 eggs beaten
1 c raisins
1 tsp vanilla
½ tsp salt
½ tsp soda
½ c canned milk
Flour to make soft dough

Roll, cut with fancy cutters and bake 12 to 15 minutes in moderate oven (325°).

* * *

WE all know how harrassed a mother may become by continually being indoors with a sameness of seeing, thinking and doing. We know also it is within her power to train herself to a calmness, an

evenness of disposition and a self-composure. These few little words, if studied, may help a lot:

"All through this day, O Lord, let me touch as many lives as possible for Thee, and every life I touch do Thou quicken, whether through the words I speak, the letters I write, or the life I live. And with all let me be serene."

Moral Mountain Ranges

By Carlton Culmsee

TRY to make me!"

That was the retort which my father, a small-town physician, received when he attempted to persuade a Sunday school superintendent of the necessity of obeying quarantine regulations. The man was a hard churchworker and highly respected in his community, but he would not inconvenience himself to protect the health of others.

A family whom I know, look with sincere horror upon dancing but have been known to appropriate small articles of property that do not belong to them.

An elderly lady with whom I stayed for a time as a boy would not drink coffee. But she served me my first drink of intoxicating liquor.

These cases exemplify the bewildering uneveness in almost every person's morals. Anyone can recall other examples showing that the average human being has no "plane of ethics" but a moral mountain range full of lofty eminences and shadowy canyons. Beside a pinnacle of virtue sometimes yawns an astonishing chasm of error.

This sketch does not refer to out-and-out criminals. It refers to people who are respectable or think they are, but who believe that compromises with Christian ethics are continually being justified by necessity. It has to do with those farmers who sell diseased potatoes as healthy ones, old and faulty animals as sound ones; those storekeepers who sell defective articles to transients or who advertise in misleading ways; those lawyers and bankers whose dealings must frequently be euphemized as "sharp practices."

Many such persons exist. Their shady dealings possess in many instances the dignity of ancient usage. For example, *caveat emptor* has been the motto of horse-traders from time immemorial.

And then there are a great many more people, upright most of the time, who have small breaches in their ethical armor. I know a righteous and excellent lady. Once she was observed inclosing a letter in a parcel post package. When reminded that she was violating a postal regulation, she smiled ingenuously and said, "Oh, they'll never know!"

Sometimes it seems that every second person, for a lark, has purloined a "souvenir" spoon or salt cellar or towel from a hotel or a dining car. Too many sweatshirts and other items of athletic equipment vanish from college training quarters. Too many books and lunches and rubbers are stolen at institutions of higher learning.

New Year's is a good time for us to take an ethical inventory of ourselves. If we scrutinize our stock of scruples keenly, all of us will find at least a few empty shelves. And few will find themselves overstocked with the staple principles of right living.

Happenings

By Annie Wells Cannon

THE New Year is like the dawn. Face the dim light bravely, for the sun is just over the rim.

MAUD ADAMS, famous actress, remembered her birthplace—Salt Lake City—with a gift of oil portraits of herself, painted by noted artists. The pictures now form a part of the Art Barn collection.

MAXINE ELLIOT made a recent visit to the scenes of her meteor-like stage career. Though she was most successful and greatly admired, she experiences no regrets for the old life, but prefers her beautiful home in Cannes, France, where she lives in retirement.

MARIA VICTORIA CANDIA is indeed a heroine. As chief nurse in the Chaco War, her fight against suffering and disease under most frightful conditions, equals that of Florence Nightingale in the Crimea.

MISS JUANITA MARTIN of Geneva, Illinois, recently superintended a big construction job with such efficiency, that the mayor and citizens of her home town gave her name to a beautiful park.

STRANGE VICTORY," is the title of the little volume containing 22 unpublished poems of the late Sarah Teasdale. "The Shadow of the End" seems to touch these lyrics but in no way mars their loveliness.

AURANIA ROUNEROL (Bob Ellerbeck, a Salt Lake girl) has produced a new play, "Growing Pains," which is making quite a hit in New York as a juvenile play. Besides her young daughter who has the title role, Anne Erskine, daughter of the writer and critic, John Erskine, appears in the caste.

MISS JENNIE SCHOFIELD of Utah, is recreational director of Morristown, New Jersey. She graduated with honors from the National Recreation school in New York, last year.

MRS. L. M. ALEXANDER'S book "Candy," a story concerned with Negro Life in the Savannah river valley, was the $10,000 prize winer in the contest conducted by the Pictorial Review and Dodd-Mead Company.

ELIZABEH FOREMAN LEWIS, won the Newberry medal for the most distinguished contribution to American literature for children. Her story "Young Fu of the Yangtze," tells of the experiences of a Chinese boy who sees old traditions pass before modern civilization.

VERA BRITTAIN'S "Testament of Youth," a story of the World War and post war period, is classed as the best story yet produced on that tragic subject. It is beautifully and truly literary in composition. A story to be read with care for its gripping realism and honesty.

MADAM COLETTE, French novelist, has been offered the chair of French literature and language by the Academy of Belgium.

ALICE DUER MILLER'S "Gowns by Roberta," Alice Roosevelt's "Crowded Hours," "After Such Pleasures," by Dorothy Parker and "Mr. Pete," by Alice Hegan Rice, are some of the recent books by women writers claimed among the best sellers.

Notes to the Field

To Our Class Leaders

ARE you having discussion in the lesson work? If not, your members are losing rare opportunity for development. Remember our Relief Society sessions are not just for readings or lectures, but for the most complete development of the members. We hear that some teachers are trying to put over so much that their classes go away in a maze. The lessons are so rich that the wise teacher will give a general idea of the complete lesson and emphasize what to her are the things that will appeal most strongly to her class and that she feels will be of most value to them and interest them most keenly.

Literature—Hebrew Music

THE Hebrews lacked the artistic side of life, but they emphasized the spiritual. They thought sculpture was irreligious and painting fared no better. Their tabernacle was a tent, and Solomon had to hire a foreigner to build the temple. Their natures were deficient in dramatic ability. Their only artistic ability was lyric poetry and extemporized song. The harp was about the only instrument used, and this was small and portable so that the player carried it with him wherever he went. The voice transcended the instrument, so Hebrew music was vocal.

To "prophesy" meant to sing. Isaiah, Jeremiah and others sang their prophecies. Thus music was not an art but a form of speech.

The psalms were in two parts—men and women responding to one another. Sometimes there was a solo with a chorus responding, or two groups of women answering each other.

After the Israelites passed over the Red Sea, "Miriam' a prophetess, took a timbrel in her hand, and all the women went out after her with timbrel and dances" The Song of Miriam, Exodus chapter 15. verses 20-21.

The Song of Moses—Ex. 15:1-20.

The women answered one another in singing when Saul and David returned from the battle with the Philistines.

The music of the Hebrews was not harmonious. Music among them was a voice in which they poured forth their souls. These poets of God sang praises and the might of God to a nation filled with a belief in Deity, and this is why "the fame of the brightest minnesinger shrinks to a speck before the majesty of Isaiah."

Read the "Song of Deborah" Judges chapter 5.

Sing—"Down by the River's Verdant Side"—Psalmody No. 92.

Social Service

"Try It Again"—S. S. Book, 156.

Children sing:

"A Story"—Primary Songs, 79.

"Come Along, Come Along"—S. S. Book, 188.

Suggestions for January:

Theology and Teacher Training.

"Improve The Shining Moments."

"How Firm a Foundation."
"What Shall The Harvest Be."
"Beautiful Words of Love."

Work and Business.

Have happy music and a cheerful program.

"Bright New Year," Sunday School Song Book—180.
"Catch The Sunshine," S. S. Book—14.
"The Quilting Party," Pioneer Songs—17.
Rounds.

Congratulations to our Magazine Agents

WE wish we could express our appreciation to the wonderful women in our stakes and wards who have been responsible for the magnificent campaign for subscriptions to our *Relief Society Magazine*.

The resourcefulness and ingenuity of our women found most clever and attractive methods of conducting this. We have always felt that we had in Relief Society the most loyal and enthusiastic women in the world—women who respond to every type of service asked of them. Naturally in times like the present, when tales of distress reach us from every side, we have not been surprised to hear of heroic efforts to feed the hungry and clothe the naked, but our sisters have not forgotten that "man does not live by bread alone."

Never before have we needed spiritual guidance and education as we do today, to face new and changing conditions, and help us to solve the difficult problems presented by these strenuous times.

Returns are not complete, but word comes that Maricopa Stake has ten wards that have gone over the top; Star Valley stake reports Freedom Ward; Fremont stake, Rexburg Second Ward has equalled the record of a year ago, with its 100%; Grant stake, Burton Ward; Liberty stake, Eighth and Ninth Wards; Ensign stake, Twenty-seventh, Twentieth, Twelfth-thirteenth and Ensign Wards, were among those on the honor roll. We know there are many others, and shall be very happy to add them to the list if they will but let us have the information here at the office. We hope the enthusiasm which has carried them to the splendid success this Fall will hold out during the New Year. From our hearts we thank them, and know they must feel the thrill which comes from success in a splendid cause.

Important Notice

SOME time ago special permission was given to sell single copies of the Magazine in a stake. The purpose was to get the subscriptions started, and it was never intended to be a general practice. Unfortunately this has spread to such an extent that it threatens to disrupt the Mailing Department of the Magazine? It is, therefore, necessary to discontinue this procedure.

The Deseret Book Store has the Relief Society Magtzine for sale along with other Church publications, but other than this, no single copies of the Magazine will be available.

Six months subscriptions are accepted.

Birthday Parties

WE have attended a number of delightful birthday parties in stakes and wards and have found nothing more pleasing to the guests than the novelty of finding their place at the table signifying the season of their natal day. We suggest that the decorations be kept simple, within reach of any ward and still as attractive as they can be made.

Each table singing songs suggesting the season, creates a pleasant little rivalry adding to the pleasure of the day.

Handwork

WE enjoyed meeting supervisors of handwork and to see the interest being taken in this part of our work. We were asked by some to print instructions for this work, but we wish to say again that every teacher must ascertain the needs of her locality and find the ability of every woman in her ward and have them teach the class the special piece of handwork in which she excels.

Warning

Word comes to us that a young man is soliciting subscriptions for our Magazine. Only our ward officers are authorized to take subscriptions. We regret that some have been defrauded by one unauthorized who takes the money and does not turn in the subscription to the Magazine office.

Literature and Music Departments Combined in Oquirrh Stake Relief Societies

JUST when we first began to dream of such a department I cannot remember, exactly, but our dreams were prompted by many things. We believed that if the local choristers and organists met with the local class leaders, at union meeting, and heard our lesson discussed, they could better interpret it with their music. Through visiting in the various wards, we discovered that some local choristers and organists were able to arrange exceptionally rich musical backgrounds for certain lessons while others could not; yet at a later lesson these other wards had been able to excel. This made us feel that we needed a place where ideas in music could be exchanged as well as a place where the stake music committee could suggest their own

With the local choristers and organists added to the literary department the stake chorister and organist automatically became my assistants. It is now recorded in the minutes that there are three class leaders instead of one as has hitherto been. We meet weeks ahead and plan our class period conducting it almost as we would do in a ward. The chorister announces and introduces all music used. We plan what moment it should be given to be most advantageous. By introduction I mean that after she announces a selection she tells them something

about it so that all can see why she has chosen it.

As an example, next lesson is "The Roman Point of View," and we have chosen for it the song, "Lo, the Conquering Hero Comes." It will be given after Shakespeare's Julius Ceasar. From the choristers notes I give here a line or two of her introduction for that song.

"Lo, the Conquering Hero Comes" is taken from the opera Judas Maccabeus by Handel. Judas has been away to war and returns home victorious and glad, etc., etc.

There is other music of course for this lesson but I can only mention "The Soldier's Chorus" from Faust and "Sound An Alarm."

At the end of the class period the stake organist suggests music that will correlate with the other lessons of the month.

We have had, on different occasions some very pleasing short talks from the music officers. Two of them were entitled: Music and its Beginning and Music and its place in Literature.

We realize this is a new field and that there are many, undoubtedly, who could plan and carry forward in it better than we. Still it has solved some of our problems and we hope it will yet solve many more. There are other stakes who having heard of this are adopting it and are enthusiastic about it. We wish them success.

Linnie Fisher Robinson,
Lavina Day Neilson and
Everean Solomon.

Conventions and Conferences

General Board members visited Relief Society stake conventions and conferences, which were held in the stakes during 1933, as follows:

Alberta—Nettie D. Bradford
Alpine—Cora L. Bennion
Bannock—Julia A. F. Lund
Bear Lake—Ida Peterson Beal
Bear River—Rosannah C. Irvine
Beaver—Jennie B. Knight
Benson—Inez K. Allen
Big Horn—Nettie D. Bradford
Blackfoot—Elise B. Alder
Blaine—Elise B. Alder
Boise—Emeline Y. Nebeker
Box Elder—Marcia K. Howells
Burley—Julia A. F. Lund
Cache—Rosannah C. Irvine
Carbon—Kate M. Barker
Cassia—Lotta Paul Baxter
Cottonwood—Lotta Paul Baxter
Curlew—Inez K. Allen
Deseret—Julia A. F. Lund
Duchesne—Inez K. Allen
East Jordan—Lalene H. Hart
Emery—Elise B. Alder
Ensign—Hazel H. Greenwood
Franklin—Annie Wells Cannon
Fremont—Marcia K. Howells
Garfield—Kate M. Barker
Granite—Kate M. Barker
Grant—Amy W. Evans
Gunnison—Marcia K. Howells
Hollywood—Inez K. Allen
Hyrum—Mary C. Kimball
Idaho—Emeline Y. Nebeker
Idaho Falls—Elise B. Alder
Juab—Rosannah C. Irvine
Juarez—Ethel R. Smith
Kanab—Cora L. Bennion
Kolob—Ethel R. Smith
Lehi—Louise Y. Robison
Lethbridge—Nettie D. Bradford
Liberty—Lotta Paul Baxter
Logan—Julia A. F. Lund
Los Angeles—Inez K. Allen
Lost River—Kate M. Barker
Lyman—Julia A. F. Lund
Malad—Emeline Y. Nebeker
Maricopa—Ethel R. Smith
Millard—Louise Y. Robison
Minnidoka—Julia A. F. Lund
Moapa—Julia A. F. Lund
Montpelier—Amy W. Evans
Morgan—Julia A. F. Lund
Moroni—Julia A. F. Lund
Mount Ogden—Ethel R. Smith
Nebo—Jennie B. Knight
Nevada—Amy W. Evans
North Davis—Kate M. Barker and Cora L. Bennion
North Sanpete—Hazel H. Greenwood
North Sevier—Kate M. Barker
North Weber—Hazel H. Greenwood

Ogden—Amy W. Evans
Oneida—Amy W. Evans
Oquirrh—Lalene H. Hart, Elise B. Alder and Hazel H. Greenwood
Palmyra—Rosannah C. Irvine
Panguitch—Louise Y. Robison
Parowan—Annie Wells Cannon
Pioneer—Cora L. Bennion
Pocatello—Jennie B. Knight
Portneuf—Nettie D. Bradford
Raft River—Marcia K. Howells
Rigby—Ida Peterson Beal
Roosevelt—Elise B. Alder
St. George—Nettie D. Bradford
St. Johns—Jennie B. Knight
St. Joseph—Ethel R. Smith
Salt Lake—Amy Brown Lyman
San Francisco—Amy Brown Lyman
San Juan—Mary C. Kimball
San Luis—Mary C. Kimball
Sevier—Cora L. Bennion
Sharon—Inez K. Allen
Shelley—Ethel R. Smith
Snowflake—Jennie B. Knight
South Davis—Amy Brown Lyman
South Sanpete—Louise Y. Robison
South Sevier—Jennie B. Knight
Star Valley—Marcia K. Howells
Summit—Nettie D. Bradford
Taylor—Nettie D. Bradford
Teton—Kate M. Barker
Timpanogos—Annie Wells Cannon
Tintic—Nettie D. Bradford
Tooele—Ethel R. Smith
Twin Falls—Elise B. Alder
Uintah—Mary C. Kimball
Union—Emeline Y. Nebeker
Utah—Mary C. Kimball
Wasatch—Amy Brown Lyman
Wayne—Louise Y. Robison
Weber—Louise Y. Robison
West Jordan—Annie Wells Cannon
Woodruff—Marcia K. Howells
Yellowstone—Annie Wells Cannon
Young—Mary C. Kimball
Zion Park—Louise Y. Robison

Notes from the Field

Texas Mission.

SISTER IRENE N. ROWAN, president of the Texas Mission Relief Societies, writes as follows: "Just recently I have been able to visit four of my Relief Societies here in the Mission, all in Louisiana. I was happy to have this privilege, and find the same spirit there that we find in our Relief Societies at home. They are anxious to do all they can to enlighten their minds along Relief Society work. I was really surprised to find such interest. We just recently organized the Oak Grove Relief Society in Louisiana. Some of the women in the smaller places are trying to get me to organize a Relief Society for them. They are quite scattered but could meet twice a month. I hope we can outline something for them that will suit their condition. I feel our Relief Society is doing a very good work here in the Mission. The majority are studying the social service lessons, something they have never had before and they enjoy them very much. We are able, in our larger cities, to get the supplementary material from the libraries and it makes it more interesting.

"During the summer months it gets so very warm here that the majority have decided to hold just the first two meetings, the testimony and work and business meetings. Some are going to study the "Brief History of the Church."

"Last year was the first year our Relief Society has ever held a branch conference. We outlined the program and sent it to them. We took up the social service part of our work and had a talk given on the "Citizen of Tomorrow," and a short history of the general and branch Relief Societies, a musical reading "I'll go where you want me to go," and the little playlet "Home," written by Sister Ida H. Steed. Other musical numbers were rendered by the Relief Society women. This conference was something new to them but they thoroughly enjoyed it and are looking forward to our conference this year."

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Faileth

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RELIEF SOCIETY MAGAZINE

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EDITORIAL

Greetings

IN behalf of the General Board of Relief Society, we extend to all officers, workers and members, greetings and good wishes at this sacred season.

Our hearts are filled with gratitude for the accomplishments of the past year, in our chosen fields of endeavor—human welfare, education and religion. The results have far exceeded our expectations, and we commned you, our officers and members, for the part you have played in helping to bring this about. We commend you for your loyalty and devotion, which bring to the organization the admiration and commendation of all who are familiar with its work. You are doing the will of the Master; you are following His teachings in such a way that you will be richly rewarded.

We realize that in this period of world adjustment, with its perplexing problems, its lack of understanding, its social and economic unrest and insecurity, you, as Relief Society workers in your various communities are called upon to undertake added and unusual duties and responsibilities; and we rejoice in the knowledge that you have discharged and are discharging these duties and responsibilities with an unselfishness and efficiency exhibited only by those who enjoy the spirit and inspiration of Him, who, by His teachings and example, projected the thought that it is blessed to give and to serve.

In the promotion of our educational work with its associated projects, we have all been benefited. With the thought ever before us that "The Glory of God is Intelligence" we have striven for continued progress. Exceptional interest and activity are evidenced everywhere by the efforts put forth by officers, class leaders and members, for intellectual development.

Notwithstanding all these unusual accomplishments, during this year, our outstanding aim has been as in

the past, to build up faith in the Gospel, to have our members conform strictly to its teachings, and to the standards which have been set up by the Church for the guidance of its people.

In conclusion let us unite in an appeal to our Heavenly Father for peace and goodwill throughout the earth, for national and international understanding, for security for all, for willingness on the part of His children to abide by the Golden Rule; and for faith to seek first the Kingdom of God and all other things that are righteous.

Louise Y. Robison,
Amy Brown Lyman,
Julia Alleman Child,
General Presidency.

Farewell 1933—Hail 1934

DECEMBER is a month of stock-taking. After the Holiday rush all the stores are busy listing what they have on hand to find out their present condition. It is well for people as well as merchants to take stock. They should look over their failures and achievements. They should not, however, let the mistakes depress and discourage them, but rather let their failures spur them on to bigger and better things. We learn by the things we suffer and some of Life's best lessons have been taught through the failures and mistakes we have made. Stock taking will reveal that while we may have had sorrows and privations, our blessings have far outnumbered the hardships.

JANUARY is a month for looking ing forward, a time of hope. We trust that the future will be better than the past, that the year that has just dawned will bring the blessings longed for but denied in the past.

THIS is a wonderful day in which to live. While lawlessness is seen on every hand, while crimes of appalling cruelty are common occurrences, while poverty has stalked through the earth, while war clouds hover over many lands, yet never has there been so many opportunities for growth and development. Universities and high schools abound, libraries offer the wealth of the ages to those who are ready to receive, extension courses and lectures are available, radio brings to even the remote places the best speakers and musicians, the automobile has made travel almost universal.

The great Century of Progress exposition at Chicago made all who visited it realize how marvelous are the advantages of today. All the manifold inventions of the ages, all the progress of the century are enjoyed by people today.

AS one thinks of the marvels of the past, he wonders what more the future can bring. But judging by what the past few years have brought, one realizes that he cannot foresee the marvels that the next few years will reveal.

WE realize today as never before that we must constantly readjust to changing conditions. Many things have hardly been well tried until they have become obsolete through better things being introduced.

"New occasions teach new duties,
Time makes ancient good uncouth,

They must upward still and onward,
Who would keep abreast the truth."

People are prone to make many resolutions, all too often they fail to keep any of them. It would be much better to reduce the number and to spend all one's energy on carrying the few through. We suggest that we all try to:

Think straight
Face things squarely,
Act honestly
Bear our burdens courageously.

Eliza Roxey Snow Memorial Poem Contest

THE General Board of the Relief Society in establishing this poem contest as a memorial, in honor of Zion's early poet and great woman leader—Eliza R. Snow, had in mind, not ony to perpetuate the memory of her name by bringing it before the readers of the *Magazine*. every year in January her natal month, but also to encourage Latter-day Saint women to cultivate the gift of poetic expression and the high ideals, she herself so exemplified.

Now after several years the interest in this contest is just as popular as at first, and there is noted a marked improvement in the quality of composition. In fact the contributions this year, are of such excellence, that it is with great regret on the part of the contest committee, that there is not sufficient space in the *Magazine* to publish more than the poems selected by the judges. 76 poems were entered, nearly all of such merit that it was difficult to select the most worthy. Because of this fact two were awarded first place and the prize divided.

The judges were Joseph J. Cannon, editor of the Deseret News, Miss Alice Louise Reynolds, professor of English at the Brigham Young University and Mrs. Amy W. Evans, member of the General Board of the Relief Society.

The winners for which the first prize was divided were Mrs. Clara L. Parton of New South Wales. Australia for her poem "From Out The Ruins," and Mrs. Alberta Huish Christensen of Long Island, New York for "Prayer of the Trail". Second Prize was awarded Roxana Hase, for "Mirage" and honorable menton to "Life" by Blnche Robbins of Idaho, "Shadows" by Vesta P. Crawford and "Silver" by Mabel Spande Harmer. We feel sure readers of the *Magazine* will enjoy these beautiful poems. We congratulate the authors, and thank all who entered the contest.

Annie Wells Cannon,
Chairman, Eliza Roxey Snow
Memorial Poem Contest.

My Friend

By Edith E. Anderson

I like you, Friend,
Because you understand
That when I'm grave
Or wrapt in solemn thought,
My love wanes not;
You know the love you gave
Shall not be banned
By mood of mine, dear friend.

Lesson Department

Theology and Testimony

(First Week in March)

Intelligence and Future Life

1. *Saved by Grace.* Many Christians prefer to believe that salvation is a free gift from God, quite independent of deserts, and given to whomsoever the Lord wills. According to this concept, the individual plays but little part in the matter of salvation. It is the gift of God, often unearned and undeserved. To obtain it one must receive divine favor. The gift is immediate and complete. It delivers the individual from the punishment and power of sin, and thus exempts from spiritual death. In support of this belief its advocates cite the following statement of the Apostle Paul to the saints at Ephesus: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." (Ephesians 2: 8, 9.)

2. It is not the purpose of this discussion to question the statement that salvation is a free gift from God, indeed rather to emphasize it. It is doubtful that even man's fondest admirers entertain the thought that he alone has sufficient power to carry himself back into the presence of God. On the contrary, his impotence in this respect is widely admitted. If, therefore, man ever attains such heights, he can do so only by means of divine help.

3. It can hardly be agreed, however, that Deity would distribute this gift to the good and bad alike. If such were the case, justice would disappear. The attitude of the Savior in this respect may be likened to that of a philanthropist who decided to offer a free fellowship at a great educational institution. Being the giver, he naturally possessed the right to name the conditions under which the fellowship should be offered. Good character, high scholarship, and ability to get along well with associates, were among the principal qualifications specified. The amount of the fellowship and the extent of its duration were also named by the endower. Now, it cannot be doubted that such a gift is absolutely free, even though the one receiving it is required to meet certain rigid specifications. Just so, salvation is a free gift from God. It would be far more unreasonable for Deity to distribute the gift of salvation indiscriminately among the good and the bad, than it would be for the philanthropist to give scholarships to poor students as well as to good ones. Thus, although salvation is a free gift from God, those who receive it must comply with the conditions upon which it is given.

4. *The Nature of Intelligence.* "Intelligence" is widely defined by dictionary authority as readiness of comprehension, ability to exercise higher mental functions, discernment, capacity to understand, etc. This, however, is inadequate, since an individual might possess all these qualifications, and yet at times act very unintelligently. For example a physician or dietitian, who fully understands the deleterious effects of alcohol, would not be regarded as intelligent if he frequently resorted

) its use. Similiarly, Satan cannot e regarded as intelligent, even nough he is thoroughly familiar ith the truths of the gospel. Thus, ntelligence connotes not only a *horough understanding* of matters ut the *capacity to act properly* in the remises. If the physician were uly intelligent he would never re- ort to the use of alcoholic beverages. ikewise, if Satan were intelligent e would not oppose the cause of od.

5. The Lord has defined intel- gence, as "light and truth" or the light of truth" (Doc. and Cov. 93: 7-29) Jesus said, "I am the Light f the World: he that followeth me nall not walk in darkness, but shall ave the light of life." (I John 8:12) ruth is defined by the Savior as knowledge of things as they are, nd as they were, and as they are to me." Doc. and Cov. 93: 24. Intel- gence, then, involves a knowledge things as they are, coupled with a fficient quantity of the Spirit of od to act in accordance with wis- m and good judgment.

6. *Future Life.* Future life is a ntinuation of the present one, in- enced in a very literal sense by the eds performed while on the earth. is not a condition of sinless bliss agonizing damnation thrust upon e individual by a capricious god. the begining, Deity, with our ap- oval, outlined a plan by which man uld be brought back into his pres- ce; the progress made possible ereby was predicated upon compli- ce with law. Concerning this, the rd subsequently said: "There is aw, irrevocably decreed in heaven fore the foundations of this world, on which all blessings are predi- ed—and when we obtain any bles- g from God, it is by obedience to t law upon which it is predicated." . and C. 130:20, 21.) Again: "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much advantage in the world to c o m e." (D. and C. 130:18, 19.)

7. The widely accepted belief among sectarians that sinful man can be forgiven of his transgressions and transferred, in the resurrection, to a state of endless bliss is, of course, a mistake. Experience has taught us that man cannot enjoy the things for which he is not prepared. The savage cannot appreciate the values of the spectroscope; neither can the sinful man feel at ease in the presence of God. The Lord has pointed out that, "He who is not able to abide the law of a celestial kingdom cannot abide a celestial glory. And he who cannot abide the law of a terrestrial kingdom cannot abide a terrestial glory; And he who cannot abide the law of a telestial kingdom cannot abide a telestial glory; *therefore he is not meet for a kingdom of glory.* Therefore he must abide a kingdom which is not a kingdom of glory." (D. and C. 88:22-24.) Man's position tfter the resurrection will, therefore, he determined by his ability to comply with the laws of God.

8. *Man Cannot be Saved in Ignorance.* Man will be truly saved and exalted in the kingdom of God when he is placed beyond the influence of all agencies that deter his progress; in other words, when he is thoroughly redeemed from the power of sin. And sin, it should be noted, "is the transgression of the law." (I John 3:4.) When, therefore, man is able to obey (and control) all law, and thus place all enemies under his feet, he will be verily and actually saved.

9. Already man has made progress toward this end. Through his intelligence he is now able to control many of the laws of nature. To illustrate: He flies from place to place, even from continent to continent, and sometimes around the earth, at will; he speaks to the ends of the earth; he lengthens the span of human life; and he explores to distances heretofore unknown. This he does by familiarizing himself with the laws of nature and compelling them to obey his will, and, so far as it appears, his progress has scarcely more than begun. In this connection, it is easy to understand that "Man is saved no faster than he gets knowledge, for," continues the Prophet, "if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power than many men who are on the earth." (*History of the Church*, Vol. 4, p. 588.) Again: "The man who has the most knowledge has the greatest power." (*Ibid.* Vol. 5, p. 392.)

10. (Just here it should be parenthetically noted that knowledge alone has no saving power, otherwise even Satan, the archenemy of truth, would be saved. To be effective, it must be coupled with wisdom and ability to act in harmony with the right. Thus, while it is undebateably true that man cannot be saved in ignorance and that he is saved no faster than he gains knowledge, yet it should be kept in mind that knowledge alone does not save.)

11. The fact that man cannot be saved in ignorance is easily understood upon a moment's thought. Consider, for example, the case of a resurrected being coming in contact with an evil spirit possessing more knowledge than he. The resurrected being would at once be at a disadvantage and possibly be led astray. Or consider the case of a resurrected being who was not familiar with the manner in which, say, the world was made. Plainly, he himself could not make one, thus limiting his power of creation. If man is to become master of heaven and earth, he cannot be ignorant of the processes involved therein.

12. *Man's Future Possibilities.* The risen Redeemer spoke unto his disciples in Galilee, saying: "All power is given unto me in heaven and in earth." (Matthew 28:18.) The Latterday Saints are taught to believe that they too, through obedience to all the laws of God, may eventually reach this transcendent goal. It is the Utopia of human existence; it is the goal divine. Certain critics have said that such an ambition is a disparagement of the dignity and power of God. Such, however, is not the case, for man is an actual child of the Father and therefore possesses the undeveloped potentialities of Him who created him. Moreover, a Diety who can elevate man to the position of godhead demands greater respect than one who keeps man at a level lower than his own.

13. Concerning those who, in the hereafter, continue to obey his word the Lord says: "They shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seed forever and ever. Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, *because they have all power*, and the angels are subject unto them. Verily, verily,

ay unto you, *except ye abide my w ye cannot attain to this glory.*" D. and C. 132:19-21.)

14. It is only by means of a knowl-dge of things as they are, coupled ith *right living*, that this goal can e attained. This is intelligence. In-elligence is the only means by which an can return to the presence of he Father and partake of his glory. Vithout it he cannot be saved. For his reason Latter-day Saints are nusually interested in the acquisi-ion of truth and its utilization. No ruth in the universe is too obscure r unimportant to command atten-ion. All truth comes from God, whether it be from the rocky foun-ations of the earth or the voice of he prophet, for Deity is all-power-ul and supreme, throughout the ndless expanse of space. The voice f God has declared that "This is my ork and my glory—to bring to pass he immortality and eternal life of an." The way has been prepared. It merely provides that man shall become acquainted with the laws of God and conduct his life in harmony therewith. Nothing could be simpler, more god-like or divine.

Suggestions for Discussion and Review

1. In what respect is salvation a free gift from God?

2. Distinguish between intelligence and knowledge, wisdom, aptitude, comprehension, learning, familiarity.

3. Why, in your judgment, is man unable to enjoy things for which he is not prepared?

4. In what respect do those who have the most knowledge have the most power?

5. Why is intelligence the only means by which man can regain the presence of the Father?

6. Will knowledge alone save? Why not?

Teachers' Topic

ENDURING SATISFACTIONS OF LIFE

"Man is that he might have joy." -2 Nephi 2:25.

What is joy? Joy is the fruits of ghteous living. Shakespeare says: The purest treasure mortal times fford is spotless reputation." How that treasure won? It comes by ving today and every day like a an of honor. "It is slowly built pon purity, integrity and courage."

Enduring satisfactions do not ome from wealth, power and fame. hese may all vanish as dew before e sun. Wealth and social position ount for nothing, unless united ith purity of thought and life, onesty of purpose, and high ideals.

Family love—the mutual love of usband and wife, of parents and children, of brothers and sisters, is not only the chief source of happiness, but the chief spring of action, and the safeguard from evil Theodore Roosevelt said: "Every rightly constituted woman or man must feel that there is no such ample reward to be found anywhere in life as the reward of children, the reward of a happy family life. We cannot get along at all as a nation if we have not the right kind of home life. Such a life is not only the supreme duty, but also the supreme reward of duty."

The realization of the natural and legitimate enjoyments in family life depends on the possession of physical and moral health. Health is one

indispensable foundation for the enduring satisfactions of life.

The reading and study of good books will bring happiness and joy in our lives. Charles W. Elliot says: "Ten minutes a day devoted affectionately to good books, such as the Bible or Shakespeare, will in thirty years make all the difference between a cultivated man and an uncultivated man; between a man mentally rich and a man mentally poor. Books are the quietest and most constant of friends; they are the most accessible and wisest of counsellors, and the most patient of teachers."

The greatest happiness and satisfaction comes through service. Love of our fellowmen is a test of our love of God, and a willingness to be of real service to our fellowmen is a test of that love.

Jesus said: "Inasmuch as ye do it unto the least of these my brethren, ye have done it unto me."—Matthew 25:40.

Literature

(Third Week in March)

LIFE AND LITERATURE

THE LITERATURE OF THE BIBLE (2)

"My word shall not pass away."—Mark 13:31.

The Bible walks the way of all the world with familiar feet and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. It comes to the palace to tell the monarch that he is the servant of the Most High, and into the cottage to assure the peasant that he is the son of God. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word of peace for the time of peril, a word of comfort for the day of calamity, a word of light for the hour of darkness. Its oracles are repeated in the assembly of people, and its counsels whispered in the ear of the lonely. The wicked and the proud tremble at its warning, but to the wounded and the penitent it has a mother's voice. The wilderness and the solitary place have been made glad by it, and the fire on the hearth has lit the reading of its well-worn page. It has woven itself into our deepest affections and colored our dearest dreams; so that love and friendship, sympathy and devotion, memory and hope, put on the beautiful garments of its treasured speech, breathing of frankincense and myrrh.

"Above the cradle and beside the grave its great words come to us uncalled. They fill our prayers with power larger than we know, and the beauty of them lingers on our ear long after the sermons which they adorn have been forgotten. They return to us swiftly and quietly, like doves flying from far away. They surprise us with new meanings, like springs of water breaking forth from the mountain beside a long-trodden path. They grow richer, as pearls do when they are worn near the heart."

The Hebrew Classics

The books of the Bible which have been styled as classics are the Books of Song and Devotion, and the Books of Wisdom.

The Devotional books of the Old Testament, The Book of Psalms, The Book of Lamentations, and The Song of Songs are poetic in form. The earliest Hebrew literature was poetic. Fragments of it are found embedded in the historical books of the Bible. "The Song of Lamech," Genesis 4:23-24, is one of the oldest fragments of Hebrew verse. It is interesting to note that this historic remnant carries the chief characteristic of Hebrew poetry, recurrence of thought or parallelism,

"Adah and Zillah, hear my voice,
Ye wives of Lamech, hearken unto my speech."

The most magnificent survival of primitive Hebrew poetry is the "Song of Deborah." Israel's deliverance from the Canaanites came through the courage of this brave woman. The poem is a song of triumph, sung antiphonally by answering choruses of men and women, in exalted ballad form. The poem describes the desolation of Israel, the gathering of the tribes, the battle, and the retribution of Israel; it closes with a song of thanksgiving to Jehovah for his help.

The later Hebrew poetry consists chiefly of songs of praise. The Psalms, three hundred and fifty, were formally ascribed to David. The Book of Psalms, as we now have it, is an anthology of songs of praise selected from the collections of various writers and arranged for temple worship. John Milton whose religious faith and poetic mastership made him the poet of Eternal Providence said of the Book: "Not in their divine argument alone, but in the art of composition the Psalms may be easily made to appear over all kinds of lyric poetry incomparable."

The great requisite for the appreciation of the Psalms is an understanding of their spiritual qualities. The deep and genuine love of nature as the Hebrews beheld in it the glory of God:

"The heavens declare the glory of God;
And the firmament showeth his handiwork." Psalm 19.

The sense of the Eternity of God:

"Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting, thou are God.

* * *

For a thousand years in thy sight
Are but as yesterday when it is past,
And as a watch in the night.

* * *

We bring our years to an end as a tale that is told."

The intense joy of knowing God and being permitted to serve him:

"As the hart panteth after the water-brooks, so panteth my soul after thee, O God!"

* * *

"Let the words of my mouth, and the meditation of my heart be acceptable in thy sight,
O Lord, my rock and my redeemer."

Not all the psalms are alike in their lyric qualities, some are simple expressions: "The Shepherd's Song" expressing joy at the goodness of God, Psalm 23. Others are in reality exalted harmonies; "The Eternal Word" expressing joy at God's demand for righteousness, Psalm 49. There are many natural songs among the Psalms; "The Song of Thunder," Psalm 28, "A Love Song," Psalm 45. Some of the

Psalms: 27, 42, 51, 63, 91, 103, 107, 139, are among the noblest lyrics of all literature making the book of Psalms the immortal song-book of the ages. The dominant note of the Psalms is one of rejoicing. The problems of life are faced, but trust lifts the soul into singing joy:

"Bless the Lord, O my soul,
And all that is within me
Bless His holy name."

A small group of songs announcing the Messianic ideal is found in the book of Isaiah; "The Prince of Peace," Isaiah 9:2-7, "The Ideal Ruler," Isaiah 11:1-10, "An Ideal of Justice," Isaiah 2:2-4, "A Song of Hope," Isaiah 40:1-11, "And Exalted People." Isaiah 52:13-53.

No list of Bible poetry would be complete without recording the chief songs of the New Testament: "The Magnificat," Luke 1:46-55, "Benedictus," Luke 1:68-79, "Gloria In Excelsis," Luke 2:29-31, "The Hymn of Love," I Corinthians 13.

The Song of Songs is an Oriental poem of rare beauty. The setting of the poem is dramatic. The author, a late writer influenced by Greek and Oriental thought, is singing the praises of the loyalty of love. The book has been one of the most difficult to understand. Many sources and many interpretations have been given to the song as a result. There is no justification of attributing the authorship to Solomon because his name occurs frequently, because the evidence of thought and style place the authorship about the third century B. C. There is, however, justification of a symbolical interpretation of the poem, an allegory exalting divine love over earthly love. The songs are exquisite pictures imaging, brooks, hills, vineyards, and meadows, full of the color and music of nature.

"For, lo, the winter is past, the rain is over and gone;
"The flowers appear on the earth; the time of singing of birds is come.
"The fig tree putteth forth her green figs,
And the vines with the tender grape give a good smell.
Arise, my love, and come away.
"My beloved is mine and I am his.
"Until the day break, and the shadows flee away, turn my beloved, and be thou like a roe or a young hart upon the mountains of Bether."

The story of the cycle of songs is very simple. Solomon saw and wooed a beautiful maiden. In his palace he sought to dazzle her with his splendor and power. The maiden, already in love with a simple shepherd of the hills, remained true to her humble lover and, finally repulsing the king, went back to her shepherd. The meaning of the poem is beautifully expressed in the lines at the close:

"Set a seal upon thine heart, as a seal upon thine arm: for love is strong as death."
"Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be condemned."

The power of Hebrew thought is the power of Hebrew poetry—

"The word becomes flesh and dwells among us and we behold its glory."

The Books of Wisdom

The Book of Proverbs, the Book of Job, and the Book of Eccleciastes are the so called "wisdom books" of the Bible. The sage, or scholar, had his place in guiding the life of the Hebrews. The task of the scholar

was to seek wisdom. Wisdom for the Hebrew was to understand God and his ways. Wisdom was God's best gift to man, the reward of obedience.

The Book of Proverbs has been explained as a library of maxims containing the wisdom of the centuries. This anthology of Hebrew wisdom dates from the period of Jewish contact with Greek thought. A collection of aphorisms a brief expressive statement of a truth,) the book is a handbook to successful living. The profoundest insight and the highest moral value characterize its expression making many of its statements jewels of truth "To be righteous is wisdom; to be wicked is folly" may be said to be the theme running through the book.

The Book of Ecclesiastes is a series of personal essays or monologues by an individual in search of the secret of life as was Goethe's Faust. The authorship of the book was originally ascribed to Solomon, but literary scholars are agreed that it was written about 200 B. C. The problem of what makes life worthwhile is the problem of the book. The book shows very definitely the influence of Greek thought upon the Hebrews. The author, who styles himself, Koheleth, makes a daring attempt to investigate the current opinions concerning the actual value of life. We see the meeting of two systems of thought. Koheleth, a man of learning, has lost the hope that has characterized his race in the past, and he has not yet learned of the new hope for man, individual immortality. He is disillusioned. His is a noble sadness, but he never gives up his faith in God. Two voices are heard throughout the book, one of joy and one of despair. Wisdom, pleasure, wealth, and power are all experienced, but the writer finds no abiding satisfaction—"Vanity of vanity, all is vanity." Koheleth does however, find the secret of successful living—"Whatsoever thy hand findeth to do, do it with thy might." Twenty centuries later Carlyle preached the same doctrine, "Blessed is the man who has found his work." "The Book of Ecclesiastes," closes with an exquisite poem containing the lines:

"Remember also thy Creator in the days of thy youth."
"And the dust returneth to the earth,
As it was:
And the spirit returneth unto God
Who gave it."

The Book of Job has been called the "greatest poem in the world's literature, towering up alone, far away above all the poetry of the world." The author of his great poem is unknown, the author has remained completely anonymous. The book is a masterpiece of art. The problem of the book is the oldest and most insoluble problem that men have ever tried to solve—the problem of human suffering. The treatment of the problem is remarkable. Instead of discussing it as a modern philosopher would do, the author uses the dramatic method, a drama without any action confined to speech. The book bears no specific reference to Hebrew life and thought hence its universality of spirit.

The form of the "Book of Job" is a poetic drama. The prologue presents the hero, Job, a partriarchal figure, rich in flocks and herds, rich in family, and rich in integrity. Satan, the adversary, seeing Job the "perfect and the upright man" suggests a test for him. Catastrophes fall on Job yet he praises God. When the celestial council meets again, God exults in the in-

tegrity of Job. Satan suggests a more severe test. Job is smitten with the most dreaded of diseases, leprosy. Being now an outcast, Job went and sat outside the city a prey to his misery.

The friends of Job, Eliphaz, Bildad, and Zophar come to him in his extremity. For seven days and nights they sit in silence and mourn for him. Job breaks out in malediction at his suffering. The friends in turn offer their wisdom to Job. Eliphaz dwells upon the goodness of God, Bildad upon the justice of God, Zaphor upon the wisdom of God. Voicing the beliefs of the day, their conclusion is that Job's suffering is but the punishment for his sins, "they that plow iniquity, and sow trouble, reap the same."

Job rejects the opinions of his friends crying out, "I have understanding as well as you—will ye speak unrighteously for God? The friends answer with another cycle of arguments: Eliphaz affirming that the punishment for sin comes from the sinner's own conscience; Bildad condems mankind in general; Zophar claims that retribution must efface the sin. Job answers each argument in turn. Now we see a new hope awaking in Job. The self-evident prosperity of the wicked breaks down the argument. Job rises to a stronger faith in God as he declares "I know that my redeemer (Vindicator) liveth, and that He shall stand at last upon the earth, and after my skin hath been thus destroyed, yet in my flesh shall I see God!"

A third cycle of speeches ensues. Eliphaz draws up a series of accusations against Job and urges repentance, Bildad explains the ways of Nature; Zophar acclaims the value of wisdom. Job is left alone, a tragic figure, robbed of his wealth, bereaved of his children, deserted by his wife, repudiated by his friends, stricken by a loathesome disease, and as it seems to him cast off by God. In the manner of his religion by the solemn "oath of clearing," the Hebrew "ideal of righteousness, a form of confession, Job lays bare his case to God. A young man, Elihu, hearing Job's oath of clearing, is moved to speak to Job. Elihu presents to Job and his friends the theory that suffering is one of God's voices by which He teaches man. Thunder clouds darken the sky, supernatural brightness parts the darkness and the voice of God is heard:

"Where was thou when I laid the foundations of the earth?—Declare if thou has understanding—Who determined the measures thereof, if thou knowest? Who laid the cornerstone thereof, when the morning stars sang together, and all the sons of God shouted for joy." Job answers "I have uttered that which I understood not. I had heard of thee by the hearing of the ear, but now mine eyes seeth thee."

"A noble book; all men's book, a noble universality." It speaks to man of God's way. Job's progress from doubt to certitude is a pattern for all men. As sublime sorrow at not knowing God yields to sublime reconciliation at finding God, the mighty note of Hebrew faith "Know God" is given to man for "His is the kingdom, the power and the glory forever. Amen."

Suggestions for Study

A. Materials:
   1. The Story of the World's Literature. Chapter 4—Macy.
   2. The Modern Reader's Bible—Moulton.
   3. The English Bible As Literature.—Dinsmore.

4. Creative Religious Literature. —Culler.

Program:

1. Music.
2. Discussion.
   a. The Nature and Content of the Hebrew Classics.
3. Review with Selections.
   a. The Psalms.
   b. The Book of Proverbs.
   c. The Book of Ecclesiastes.
   d. The Songs of Solomon.

C. Method:

Let the beauty of expression and the majesty of thought bear their own message. Appreciation is the purpose of the three lessons of the series on the Bible.

Social Service

(Fourth Week in March)

Socialized Conduct

In "Personality" page 7, is found s sentence: "Many children create navior disturbances over which y themselves have little volitional ntrol but which are chalked up ainst them as wilful misbehavior." t only is there a problem of wil- ness involved in this statement there is also the implied definition "misbehavior." Postively this ls for a definition of "good" or sired" behavior. Every such inition is stated in terms of the ations of people with each other— od behavior usually means be- ior which is acceptable in a group socialized behavior. Thom de- s it as follows:

"The well-adjusted personality, ich characterizes a happy and cient man or woman is a harmoni- blending of these varied emo- ns and character traits, resulting self-control and habits of con- nity. This type of individual itually takes into consideration se with whom he comes in con- , either in the home, in the com- nity, or in business. His attitude uch toward his friends, neigh- s, and co-workers that he is an t to society. His relationships happy and productive of good." (Thom, Everyday Problems of the Every Day Child, p. 135).

This lesson has as its first aim the building up of a real feeling for the breadth of meaning implied in "social" or "good" conduct. The second aim is to call attention to several of the detailed items in the practical problem of socializing children. The issue of the lesson is raised vitally by the following incident:

A Utah mother went to the juvenile court to intercede for her boy. He had been guilty of stealing various articles, last of all, an automobile, and of sexual irregularities. She said to the court: "He is a good boy. He doesn't smoke and he helps willingly at home."

Suggestions for Procedures

1. Take time to point out the faulty interpretation implied in the above incident and to show that part of this mother's troubles may be found in her early guidance along such a narrow line.

2. Assign the reading guide, calling attention to the preparation of specific lists of material for use in the class.

3. Discuss the reading guide carefully.

4. Assign for brief two-minute reports the following topics from Report of White House Conference:

Limitations of the modern family in socializing the child. pp. 139-140.

Keeping the social relations of the family up-to-date. pp. 147-148.

Social values in school classification, pp. 170.

Groups that influence youth, pp. 248ff.

The old and the new, pp. 342ff. (This report may be allowed a few minutes more time.)

5. The class leader should call attention in a definite clear way to as many of the specified items in the supplementary material as time will permit. Encourage the class members to study the material as indicative of the many factors there are in the process of socialization.

Reading guide for class members: Personality, pp. 7-10.

In controlling behavior it is necessary to diagnose the causes. Note the four causes discussed on page 7. Look up a definition of the specific diseases mentioned.

Note carefully the opposite treatments proposed for misbehavior caused by "emotional instability" and "Wilfullness."

If statistics show greater delinquency among children somewhat dull is the explanation because they are dull or because of the social treatment they receive?

The author speaks of "aggressive misbehavior." Make a list of specific acts that you would put in this class of conduct. Make a list of things that children do that would be called "misbehavior" but which is not "aggressive." Use this list to interpret the statement on page 9 regarding the differences between boys and girls.

The author points out the fa that prevention of unsocial condu depends on early diagnosis. Ju what responsibility is put on teache and parents in connection with thi

Study your own work at home order to answer question 7 on pa 10.

Do you know personally of cas similiar to those described in pro lems 1 and 3?

Questions 5 and 8 are really a swered better in lessons 14 and respectively.

Supplementary Material:

1. Socialization is a process acquiring a series of specific des able reactions, not gaining posse sion of a trait such as honesty, sel control, etc. On this point Dr. Ma A. May said before the Chica Association for Child Study a Parent Education in 1928:

"The correlations between lyin stealing, and cheating all run so lo that it would be quite impossible predict one from the other."

"Even among different forms cheating the correlation are so lo that it is quite impossible to predi with any reasonable degree of a curacy whether a pupil will cheat doing a puzzle by knowing wheth he cheated in arithmetic."

"The results show that there is such a thing as a unified trait honesty."

Of the effect of knowing what right the article reporting the abo address continues:

"The upshot of all is that knov edge, as taught in the conventio way, does not determine condu This does not mean that knowled taught differently, or different kin of knowledge may not. In grou there seems to be a positive corre

between the group average in
ral knowledge and group con-
t."

. Selfishness.

Villiam Henry Pyle in his book
aining Children," says:

Probably the most prominent
ect of our original nature is its
ishness. It is selfishness that
ses most of the misery and un-
piness in the world. And this is
v the teachings of Jesus prove to
the most important ethical doc-
e that has ever been proclaimed
nan. It is selfishness that brings
most sin and crime and pain and
ow. It is kindness and thought-
ess that bring the most joy."
14).

pecific forms of unsocial acts are
ociated with selfishness:

. Lying grows out of environ-
ital conditions, and is largely
ative.

Control of stealing is dependent
n three social factors in the home
other social institutions:
heft must not serve the end for
ch it was inteded.
estitution must be by the effort
ne child.
he child's property rights are to
espected.

Jealousy is a normal reaction in
ren between the ages 1 to 5.
t is often aroused in a child by
tantly praising and holding up
other or sister as a model, or
istently pointing out shortcom-
and defects in the child who is
ned to be jealous. Nothing is
e disastrous than playing the
ts and abilities of one child
nst another. It causes feelings
tterness, resentment, inferiority,
inadequacy." Thom p. 177.

he treatment is to be based on
uction in unselfishness, evidence
airness in family organization,
and opportunities to share with and do for others.

d. Of anger Thom says:

"There are centain anti-asocial tendencies that manifest themselves from time to time in the process of a child's normality. A spineless sort of lad it would be who never got angry. How dull and apathetic would be the child who never demonstrated he had a will of his own by being disobedient; how peculiar the child whose curiosity did not at some time or other lead to destructiveness! How colorless would be the mental content of the youthful mind that did not elaborate upon its imagination! One would find that the child without some element of sin in his personality makeup would be as unresponsive to his environment and as devoid of human interest as the jellyfish." 136.

The danger from anger lies in chronic irritability and continued expressions which indicate satisfactions from them. If the child craves attention and gets a bribe he will continue to show anger. Parents and teachers should always seek the stimulating cause. It may be remote in play, or school, or may be deliberate display.

3. Obedience has to do with the relationships of children with adults. Socialization develops this into a respect for law, custom and official authority. The change is essentially one of a growing willingness and power to conform. Apparent disobedience may be a form of self assertion or a healthy natural reaction in the process of growing up. For the sake of safety and well-being children need to follow instructions literally in many things. These should be taught as specific habits. Any attempt to develop a general trait of obedience may stifle all curiosity, persistence, and aggressive

activity In no case are parents justified in forcing obedience in order to give them a sense of personal satisfaction of authority. The psychology of obedience is interesting. Thom's statement indicates the problem for parents. Obedience is not provided for in original nature. It comes as a result of social experience.

"Not infrequently one finds adults with a tremendous resentment toward all authority, which represents a reaction to severe disciplinary methods of early life.

"We must keep in mind that in administering punishment we are always meeting the problem by appealing to the child's fear of bodily harm, and as such it has little effect in helping him to direct his activities along social channels and helping him to think of life in relation with those with whom he has to live. The child will be happier and more efficient if he learns obedience, even though very slowly, by planning his life about the demands of the group, whether it be at home, on the playground or at school." Thom 128-129.

"The value of obedience is not found in the ability of the child to respond explicitly to the commands of those who are in authority, but rather in his ability to conform to standards that he has acquired of fair play and good sportsmanship towards his parents, playmates, and teachers." Thom 131.

4. Shyness.

From all classes of homes, more often from among the older members of the family come the tragic cases of unhappiness due to timidity, fear and shyness. While this is not always a disadvantage it carries with it enough potential unhappiness to warrant its careful consideration by parents and teachers. It should be kept in mind that most children who are markedly timid in the teens we shy at younger ages. Miss Jean Alger states the problems and sur marizes some suggestions for pr vention and treatment.

(Jean E. Alger: Does Shyne Handicap your Child.—Paren Magazine, June 1932, p. 26.)

"We consider as shy the child wh is ill at ease and perhaps awkwa in the presence of others; the chi who says little, blushes and loo away from the person to whom he talking, the child who peeks into room, sees strangers and immediat ly disappears; and the child who pr fers to play or work alone. It mig be said that the greatest danger a child's being shy is the possibili that he may be misunderstood. Son have been thought to be lazy, car less, stubborn, or stupid. In reali they were shy. Timid and appr hensive children, when competin with a group of forty in school ma be thought retarded or lacking ability. A boy may be called 'afrai by others when he is really not afra but does not know how to mix wi the crowd. Perhaps the teacher ma become discouraged with the chi and feel that it is a reflection upo her ability to be unable to strike keynote of interest. The shy boy girl who wants to be a good fello may be thought to be differen peculiar or unfriendly."

Suggestions for treatments

"To shy children of any age hars or embarrassing methods are seldo successful, and this is especially tru during the adolescent period.

"It is perhaps best not to push th shy child forward in order to erad cate his shyness or to cover up yo own sensitiveness when there a guests in your home. If he is tim about expressing himself, allow hi to talk to a small, more famili

group first. In the presence of strangers let him say his 'How do you do' and be gone; and if your younger child makes a more pleasing appearance than his older brother or sister try to remember that here are two distinct individuals. To compare them may make the shy one only more retiring.

"Begin early to let him play with others outside of the home.

If the child does not early learn to play with others, yours will be a difficult problem if you try to help him to get along well with groups when he has reached the age of nine or ten or later.

"It is of primary importance to discover the shy child's interests and cultivate those interests so that in some situation—he is self confident and senses a mastery and security."

5. Ridicule and Socialization.

"Laughing at a child's sober attempts to cope with life as he finds it is one of the surest ways of making him withdraw within himself and keep his plans and difficulties secret. He reacts to the implied contempt for him and his undertakings by protecting himself from future exposure to derision. If his clumsy attempts to use new hard words, meet with laughter, he is embarrassed, and becomes loathe to experiment with fascinating new words, before his elders. His vocabularly is then limited during just those years when he cares most for words. The feeling of self-consciousness when using unusual words may persist into maturity, even throughout life.

"In like manner, the child who voices his deepest convictions, or painfully thought out conclusions, only to find himself discounted because he has fallen short of the accumulated wisdom of the ages, learned parrotwise by his scoffers, must retreat into the inmost recesses of his own consciousness to pursue his individual thinking in peace. The patronizing adult cannot come nigh, for the child is sensitive and prizes his dignity." (Grove—Wholesome Childhood, pp. 127-128.)

6. Courtesy and Social refinements of manner.

Not "a child should be seen and not heard" but a child should be both seen and heard and taught how to behave as a regular part of his bringing-up. The harrowing scenes of childhood mis-entertaining guests or being warned what-not-todo when going on a visit represent parental consciousness but not parental action. In a recent article is found the following bit of suggestion:

(Martha Pratt Haislip: Is Your Child a Good Visitor, Child Welfare —May 1932, p. 516ff.)

"I thought of the many children, of ages ranging from nine to sixteen, who had visited in our family. Many of our visitors had been charming youngsters, well-bred, pleasant, and delightful additions to the household."

The Child should learn a few practical lessons to practice while visiting.

"Make himself at home—be ready to conform to the general routine of family life in the home where he is a visitor.

"A good visitor eats what is set before him. If he does not, he makes no mention of the fact that he does not like certain foods.

"He must be sufficient unto himself for a part of each day. He should read or rest—so that his youthful host or hostess may feel free to pursue his or her amusements without feeling burdened by the visitor's company every minute."

Small duties assumed by him are appreciated.

Tact and kindness should be shown

to older members of the family.

Appreciation should be shown by unaffected enthusiasm.

7. The basis of the socialization is essentially imitation and guided participation. How people act the general social elements of the environment, and the chance to take part naturally are the elements that effect the results. The chief models are living ones, although literature and history may help.

In early childhood the stages of development of courtesy are outlined as follows:

(Pyle: Training Children.)

Courtesy habits.

As early as possible:

Greetings.

Introductions.

Thank you.

If you please.

4th year or before:

Not to interrupt conversations without apology.

Not to pass in front of another person.

As early as possible:

Rising when guest or older person enters room.

Removing hats in room or church.

Giving girls and ladies precedence.

Apology—pardon me—accidental occurance.

American flag—national anthem.

Visiting manners.

Obedience.

"Little by little, month by month, the prompt, willing and cheerful helping of others can be developed. During the third year some progress can be made, more during the fourth and still more during the fifth. By the sixth birthday the habit of willing helpfulness should be fairly well fixed."

Our Privilege

By Edna J. Gardiner

AS the beginning of a New Year dawns, the thought of every Relief Society member turns toward her annual dues.

We are of earth, "earthy" so it is only natural that we should complement our spiritual sustenance with the temporal, in obeying this one law of our Relief Society organization.

Many, many years ago, at this same period, Joseph and Mary in their journey to Jerusalem sought to obey law. And at this time, the greatest blessing that has come to humanity, was given to the world.

Let us, too, rejoice that in obeying this one law of our "dues" the doors of the Kingdom are opened to us as Relief Society women, and knowledge and power and spiritual guidance will be ours through all the ensuing year.

As ours is a national organization, its scope is a broad one. It is marvelous to feel that, whether at home or abroad, so small a requirement can entitle us as members to all the Relief Society has to offer.

The Glory of God is Intelligence, and the Relief Society sends out its plea,—"Come, let us study and serve together."

Happy New Year

and remember that we are equipped to handle your printing and binding needs economically and well.

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